

DEDICATION

Let I tell more of so good a Father
 Sir, be expected by him, that
 would not observe the usual method of his

do justice to my own Thoughts in this Particular: So on the other hand, I am very unwilling to dispense, as I should do by any

Dr. Richard Mead,

Physician of St. Thomas's Hospital, and Fellow of the

ROYAL SOCIETY.

SIR,

MY Design in the following Essay, being to give an Account of the Genius and Nature of the *English Tongue*: I have reason to believe it will not be disagreeable to You, who have given sufficient Proofs of your Ability to Protect, as You do every Day of your Inclination, to encourage all Sorts of Useful Learning. And I have the greater hopes of your favouring this Performance, because it endeavours to give Reasons for whatever is advanced. This Sir, is the Method that You your self have taken in the Treatises, with which you have obliged the *Learned and Distinguished* Part of Mankind: But I am sensible how

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far I fall short of so good a Pattern:
 may, Sir, be expected by some, that I
 should here observe the usual Method of Ad-
 dresses of this kind; but as I cannot readily
 do Justice to my own Thoughts in this Par-
 ticular: So on the other Hand, I am very
 unwilling to displease, as I should do by any
 Attempts of that Nature, where I am so de-
 sirous to please. I shall therefore forbear to
 tell what every Body knows; that in having
 You for my Patron, I have not only a good
 judge of this Sort of Learning, but also a
 Person in whom the Gentleman and the Phy-
 sician are happily united: An Instance of
 which obliging Temper among many others,
 is the Liberty, You have been pleas'd to give
 me of writing my self upon this Occasion;

S I R,

Your Most Humble Servant,

James Greenwood.

Y Design in the following Essay, being
 to give an Account of the Growth and
 Nature of the English Language: I have reason
 to believe it will not be disagreeable to You,
 who have given sufficient Proofs of your Abi-
 lity to protect, as You do every Day of your
 Inclination, to encourage all Sorts of Useful
 Learning. And I have the greater hopes of
 your favouring this Performance, because it
 endeavours to give Reasons for whatever is
 clear. This Sir, is the Method that You
 your self have taken in the Treatise, with
 which you have obliged the Learned and Dis-
 tinguish'd Part of Mankind: But I am sensible
 how

T H E
P R E F A C E.

I Need not, I hope, make any *Apology* for publishing a *Grammar* of our *Mother Tongue*, since it is too plain and evident, how necessary a Performance of this Nature is; and especially for those Persons, who talk for the most part just as they have heard their Parents, Nurses, or Teachers, (who likewise may happen to be none of the best Speakers) talk without ever taking the Matter into any farther Consideration. It is indeed possible that a Young Gentleman or Lady may be enabled to speak pretty well upon some Subjects, and entertain a Visitor with Discourse that may be agreeable enough: Yet I do not well see how they should write any thing with a tolerable Correctness, unless they have some taste of *Grammar*, or express themselves clearly, and deliver their Thoughts by Letter or otherwise, so as not to lay themselves open to the Censure of their Friends, for their blameable *Spelling* or false *Syntax*.

For which reason after several others, I have endeavour'd to explain the *Principles of Grammar* in such a perspicuous and familiar way, as may rather incite, than discourage the Curiosity of such who would have a clear Notion of what they speak or write. And herein I have had a regard to three Things: In the first place I was desirous to do what in me lay, to excite Persons to the Study of their *Mother Tongue*. Secondly, To give such a plain and rational Account of *Grammar*,

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as might render it easy and delightful to our *English* Youth, who have for a long time esteemed the Study of this Useful Art very irksome, obscure and difficult: And this their wrong and hard Notion seems to have proceeded, partly from the unpleasant and disadvantageous Manner it has been deliver'd to them in, and partly through the want of having every Thing explain'd and clear'd up to their Understanding as they go along: Not to mention the Teaching them Grammar in *Latin*, before they have learn't any thing of it in *English*. And every Body must readily grant that the way to come to a true and clear Knowledge of any Art, is to explain Things *unknown*, by Things that are *known*. And I dare be bold to say, that if the Grammar of our own Tongue was first Taught in our Schools, our Youth would in a far less time, than they now commonly do, attain to an Understanding of the *Latin* Tongue, and also be better prepared for the Study of Things. My third Aim that I had in the writing this Treatise was, to oblige The Fair Sex whose Education perhaps, is too much neglected in this Particular: But I shall give you my Thoughts of this Matter, by transcribing part of a Letter which I wrote about a Twelve Month ago, to the Ingenious Author of the *TATLER* upon this Head.

" But among all the various Subjects, of which you have
 " so excellently treated, there is none that is of that Im-
 " portance to the Publick, as the Education of Children:
 " For what can be a greater or more noble design than the
 " Building up of a Man? Or rather of making Mankind
 " more happy? This Sir, is what you are going to do, since
 " by the Improvement of the Female Sex, you will of
 " course add to the Happiness, Pleasure and Advantage of
 " the Male. And I have often with concern reflected on
 " the Negligence, not to say Ingratitude of our Sex, who
 " seem so generally careless in Cultivating and Adorning
 " the Minds of those Beautiful Bodies that are the Delights
 " and Ornament of Mankind. Nay, what can be
 " greater Injustice than for a Father to find fault with
 " the Weakness and Ignorance of Women, and yet neglect

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“ to cure the Weakness, or instruct the Ignorance of his
 “ own Daughters. There can be no just excuse made for
 “ so great a piece of neglect in the Education of the
 “ Fair Sex: And all that can be said is, that it is the
 “ Custom, and we know not what measures to take to put
 “ Things upon a better Foot: But this, Sir, is what we hope
 “ and expect from you, &c. I have therefore endeavour’d
 to render every Thing easy and familiar to them, by
 explaining every Word that might hinder their learn-
 ing these Matters with Pleasure.

I have in this Book taking in every Thing that was
 Material from Dr. WALLIS, but He Writing for
 Foreigners and in Latin. I have not pursu’d his Me-
 thod; as not being every way answerable to my De-
 sign.

I pretend not to call this a *Compleat Grammar*, (no
 such Thing being to be expected from any one Person)
 but an *ESSAY*, in which I have to the best of my
 Abilities, consulted the Genius of our Language. I
 am very sensible how much better it might have been
 perform’d, (would but their more Important Business
 permit) by Dr. HICKS, Dr. KENNET, Dr. GIB-
 SON, Mr. BENJAMIN MORLAND, and some
 others that I could Name.

I must here confess, that I have been very much
 obliged in the following Papers to Bp. WILKINS’s
Real Character, Dr. WALLIS, Dr. HICKS’s *Second*
Grammar, and some others. I must also take no-
 tice, that in two or three Places I have made use of
 Mr. LOCK’s Expressions, because I lik’d them bet-
 ter than my own.

If any Gentleman will be pleas’d to make any
 Amendments or Additions to This, they shall be
 gratefully acknowledg’d and inserted in their proper
 Place, by

VI His Humble Servant,

J. GLAVIN

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CHAP.

* By

Dr. Wallis's
PREFACE.
With Additions.

The *Additions* have this Mark before them ("")

SINCE it is customary to address the Reader at the Beginning of a Work; I think, I ought also to say something by Way of Preface, as well to shew the Reasons why I undertook this Work, and what I have done in it, as to give an Account of the Rise and Progress of the English Tongue.

The English Tongue, which we are to treat of, and which is now spoken, not only in England but in Scotland, is not that ancient British Tongue which the first Britains formerly used; nor indeed any Branch of it, but a quite different one, brought hither by Strangers from foreign Parts.

There was spoken among us formerly a very ancient Language full of Beauty and Elegancy; common to us with the Neighbouring Inhabitants of * Gaul. For whether this Island was formerly join'd to Gaul by an Isthmus, or whether it has always been dis-join'd by the Sea, and had no Commerce with it but on the Score of Neighbourhood, or whether we received our first Inhabitants from them, or they from us, or from the Phœnicians, or Trojans, or elsewhere: This is certain, that both Nations had formerly

* By Gaul, we are to understand ancient France.

the same Language and the same Customs ; and truly, in my Opinion, the Galli and Walli, that is, the Inhabitants of France and Wales, have one common Denomination ; for the change of the Letters G and W is very common, and Wallia, which we call Wales, is in the French Language Gales ; and in the German Tongue, the Gauls, or French, are called Walshen ; it is generally agreed upon, that the People which are called Walli, or Wallones, are the Gauls or French ; namely, the Inhabitants of Artois, and the Parts adjacent ; as also those of Lombardy (which lies between the Alps and the River Rubicon) called Gallia Cisalpina ; and Gascoigne, is likewise called Vasconia : So the French Words, guerre, garant, gard, gardien, garderobe, guise, guile, gage, guicher, guimblet, guerdon, Guillaum, gaigner, gaster, guetter, &c. signify the same with these English Words, War, warrant, ward, warden, wardrobe, wise, will, wager, wicket, wimble, reward, William, to win, to waste, &c. So what are called in Latin Juglandes, in some Parts of England, we call French Nuts, in other Parts, they are in the same Sense call'd Wall-Nuts, that is Walsh-Nuts ; so the Galatians, or Gallo Græcians are said to have carried away their Language with them out of Gaul, and according to Strabo, spoke two Languages, their own and the Greek : and, perhaps, after the same Manner, Galloway, in Scotland, had its Name.

But this old Language, spoken in common by the Gauls and Britains, was It hath great Affinity with the Eastern Languages. before any thing recorded in History ; so that we cannot trace the Original of the Tongue and People, but by Conjectures, or by Historians, upon whose Credit we may not entirely depend ; and perhaps this, as the other Mother Tongues, had its Rise at the Confusion of Babel : For it still has a great Affinity with the Eastern Languages, as appears not only in the Derivation of Words, as John Davies has remark'd in his Welch Dictionary, and Samuel Bochart in his Geographia Sacra, or Sacred Geography, who thinks that the very Name of Britain, is derived from the Arabick or Punick Language ; namely that Bēeravīnā, Britannike, comes from Barat anach, which signifies the Land of Tin and Lead, and that the British

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Iſles were called by the Greeks Caſſiterides, a Word of the ſame Signification with Britannike: But likewiſe in their Syntax, which is perform'd by Prefixes and Affixes, and the various Permutation of the State, as appears from the Grammars of the Welch Language, publiſh'd in Latin by John Davies and John David Rice; for as the Hebrews have a State Abſolute, and a State of Regimen; ſo the Welch have, as they expreſs it, a Primary, Soft, a Liquid and Aspirate State, according to the Variety of Conſtruction; to which I ſhall add, that the joining to Perſons Names the Names of their Fathers, Grandfathers, and perhaps others of their Anceſtors, was a Cuſtom of the Eaſtern Nations; for Example, John David Rice, or to ſpeak in their own Dialect, Sion ap Dafyd ap Rhys, is the ſame as John the Son of David the Son of Rice; and though now a-days they have the Names of their Families after the Manner of the Engliſh, yet they are for the moſt Part meer Patronymicks; for the Names, Price, Powel, Bowel, Bowen, Pugh, Parry, Penry, Prichard, Probert, Proger, &c. are no more than Ap Rhys, Ap Howel, Ap Owen, Ap Hugh, Ap Harry, Ap Henry, Ap Richard, Ap Robert, Ap Roger, &c. And Jones, Jenkins, Davyes are meer Patronymicks, Gryffith, Morgan, Howel, Teudor, Lluellin, Lloyd, &c. are the Names of Anceſtors; tho' the Word Ap, that is, Mab a Son, being left out; and ſo we are to judge of moſt of their other Names. But we muſt not diſcourſe too largely of theſe Matters; thoſe that would be farther inform'd, I refer to the Britiſh Hiſtory of Ponticus Virunnius, and to the Itinerary and Deſcription of Wales, written by Giraldus Cambrenſis, and to Mr. David Powel's Latin Annotations on both thoſe Authors: They may likewiſe conſult two Philological Treatiſes of Mr. John Davies, one of which is at the beginning of his Dictionary, the other in his Grammar; and two like Treatiſes publiſh'd by Mr. John David Rheſus, or Rice, and prefix'd to his Grammar; one of 'em but writ in Welch, the other writ in Latin, by Mr. Humphrey Prichard; the Deſcription of Britain, by Mr. Humphrey Lloyd; Camdens Britannia, and Bochart's Sacred Geography, (Part 2. l. i. c. 39, 41, 42.) And beſides theſe, Biſhop Uſher's Antiquities of Britain,

tain, Verstegan's Antiquities in English. H. Lloyd's Chronological History of Wales, publish'd in English by David Powel; Brerewood's Enquiries in English; and other Books of the like Subject, where may be found many Monuments of uncommon Learning; and although some Fables may be mix'd among the most ancient Writings, as is common in the Accounts of a very old Date, yet without doubt, there is likewise a great deal of Truth to be met with.

But this ancient Language of both Nations is now almost every where lost. How this old Language came to be diffus'd in Gaul, and of the Original of the modern French Tongue. As to Gaul or France, after the Romans had subdued it, they endeavour'd to introduce their own Language, and therefore publish'd all their Edicts, and other Writings in Latin; so that the old Cantabrian or Biscain Language in Spain, and that old one us'd in France, by Degrees grew obsolete, and came under the same Subjection with the People, and in its room succeeded a broken kind of Latin, and this was called Romance, or Romanshe, the Roman Tongue; but nevertheless it still retained some Words of the old Language. "The Spaniards call, to this Day, such Verses as they make in their Language, by the Name of Romances; and so did the French also, as may appear by the Title of the Poesy, written in French by John Clopinel, alias, Meung, called, Le Romant de la Rose; and afterward translated into English by Geffery Chaucer, with the Title of The Romant of the Rose. And hence comes our Word Romances.

But when the Franks, or Franconians, a People of Germany, were led by Pharamond into Gaul, or France, they brought with 'em their own Language, which was of the same Original with the German, and our English, and not very much different from both, which continued amongst them for some time, and was called Lingua Franca, the Frank, or French Tongue, 'till the Gauls or Franks becoming one People, the Franks learned that broken or corrupt kind of Latin which prevail'd among the Gauls, mingling, without doubt, many Words of their own with it; yet they preserv'd their old Syntax, which is indeed the same

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same with the Teutonic, but as different from the Roman, as it is from the old Gaulish; so that we cannot suppose that this Syntax was either received by the Romans, or transmitted to us by the ancient Gauls; and we may affirm the same thing of the Italian and Spanish Syntax, that the Lombards, Goths and Vandals, brought it thither out of Germany. And hence the Modern French had its Original, which still keeps its Name, as the People themselves do from the Franks. So that the ancient Gaulish Language is almost entirely lost in France, remaining only among the Inhabitants of Bretagne, "who were a Colony from our Britains of this Island.

"And because the aforesaid old and true French, was in a Manner all one with our ancient English; I will, to satisfy the curious Reader, give him here a taste thereof in these few ensuing Verses, which are taken out of Otfridus's Preface to the four Gospels, translated by him about four hundred Years ago, out of Latin into French Rhime.

Nu wil ih scriban unser heill. Old French.

Now will I write our Health.

Salvation.

Evangeliono

Deil.

Of the Gospel,

the Deal,

the Part.

So ist nu hiar begunn.

So is it now here begun.

In Frenkiska.

tungun.

In the French

Tongue.

"Hereby it may appear, to such as are any whit acquainted with our old English Tongue, what great nearness was between that and this ancient French; howbeit the Author being a Scholar, hath framed two of these his Words from the Latin, which indeed do not properly belong to his own Language, that is Scriban and Evangeliono.

The British Tongue had the same Fate How the British among our selves; for tho' it remain'd till Tongue uncorrupted till the Times of the Romans, yet when Julius Cæsar, and others disused in England after him, had extended the Roman Empire, as far as Britain, altho' on the

Account of its great Distance from Rome, and the small Resort of Romans hither, our old Language suffer'd less Alteration than that among the Gauls, Spaniards and Lombards, who were a more neighbouring People to Rome, yet the Language in Britain received many Latin Words, which still remain, but so transform'd by the Rules and Syntax of the British Tongue, that the Change is not very great; and there's no doubt but that the Romans on the other hand, carry'd back with 'em many British Words, whether it were out of Britain or Gaul, of which we see a good Number collected by Camden, Bochart, and other Writers. But afterwards when the Anglo Saxons, or English Saxons, a People of Germany, (if we may enlarge the Bounds of Germany, as some do, so as to comprehend Denmark and Norway) came into Britain about the same time that the Franks entered into Gaul, and after long Wars had gain'd the Kingdom; they drove out the Britains, together with their Language, who nevertheless still inhabit the Mountainous Part of Cambria, or Wales, and are called Welch, and do yet keep their Language, as do some Cornubians, in the extrem Parts of Cornubia or Cornwall, and call it *Lingua Cornubica*, the Cornish Tongue: So likewise the People of Ireland, (to which Place I can't find that the Romans or Saxons ever came) as also the Islanders and Highlanders of Scotland, (whose Language differs very little from that of the Irish) have a Language very near a kin to the Welch, and which, perhaps, was formerly the very same, tho' now it is more different from the Welch, than either the Cornish Language, or that of Bretagne in France, but scarcely more different than the modern German is from the English. But Scaliger in his Book de *Linguis Europæ*, of the Languages of Europe, and others that follow him, particularly Merula in his *Cosmography*, reckon the Irish a distinct Original Language, and that it had no affinity with the British, which is a plain Mistake, as has been formerly observ'd by Camden, and the Thing needs no Proof. But whether it has any Relation to the *Lingua Cantabrigia*, or Biscayan Tongue of Spain, I am altogether ignorant, neither have I leisure now to make a particular Enquiry, and I rather incline to the contrary Opinion; at least in those few Specimens of the Cantabrian, or Biscayan

Merula

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Merula, I can find no Marks or Signs of the Welch Tongue, tho' its possible that the Irish do retain some Cantabrian Words, if they are descended, as many believe, from the Iberi or Spaniards; this is certain, that the Hiberni or Irish, have many Words that are not of British Original, but whence they had 'em I cannot tell. But the Word *Cambria* Wales, tho' in Sound it be like *Cantabria* Biscay, yet perhaps it has a greater Affinity with the *Cimbri* or *Cimmeri*, (a People of *Cimbrica* Chersonesus, or *Jutland*) than with the *Cantabri* (the People of Biscay in Spain); for a Welchman is call'd in his own Language, *Cymro* or *Cumro*, and it is believ'd that he derives that Name from *Gomer*, who, according to Scripture, was *Japhet's* eldest Son, and the Grandson of *Noah*. " And this Person ought to be look'd on as the first and true Father of the Gauls, commonly call'd *Galatians* by the Greeks, and the first Name that they went by, while yet in Upper Asia, was that of *Gomarites* or *Gomarians*; after which they had that of *Sacae*, or *Saques*, and under that became very famous in the Countries of *Margiana* and *Bactriana* [which were in Persia Northward to the Caspian Sea, and Mount *Taurus*.] But having in after Ages multiply'd apace, and in several Incursions made themselves Masters of Lesser Asia, Thrace, the Isle of *Crete*, and all Greece, they affected the Name of *Titans*, or The Children of the Earth; and it was under this Name, so much celebrated by the Ancient Poets and Historians, that they perform'd such mighty Things, both in part of Asia, and all over Europe, for the Space of above Three Hundred Years. Besides we find that some of these People, having separated from the rest, who continued in Upper Asia, and seized on the Northern Parts, above the *Euxine* Sea, and far beyond the *Danube*, were called *Cimbri*, or *Cimbrians* that is, Men of War; and these were they which the Greek Poets call'd *Cimmerians*; after which this warlike People took the Name of *Celtae*, when they settled in the Provinces of Europe. And lastly, they had the Name of *Gauls*, after they had thoroughly fixed themselves in those rich Countries, situate between the Ocean and the *Rhine*, and between the *Alps* and the *Pyrenees*; but

but the two Names, Celts and Gauls, signify Potent and Valiant Men. M. Pearson.

But what we have said of the Gauls, that after the Arrival of the Franks, they in Time recover'd their own Language, tho' call'd by another Name, (I don't mean their primitive Language, but what succeeded it) by Reason of their becoming one People together with the Franks; this could not happen in England, for the Britains, tho' they endured a Thousand Calamities, yet being very zealous for their Religion, which was Christianity, and the Rites and Customs of their Country would never admit of such a Commerce or Union with the Saxons, who at that Time were Heathens, but maintain'd a deadly Hatred towards them for many Ages, which is scarce yet lay'd aside.

Now the Saxons, as has been observ'd, having made themselves Masters of the Ancient Seats of the Britains, nam'd that Part of Britain which they had conquer'd, England; and the Tongue which they brought with them, English; which we now commonly call Saxon, or Anglo-Saxon, to distinguish it from our modern or present English. But the Anglo-Saxon, as likewise the Frank, or French Tongue, the present German, Dutch, Swedish and Prussian Tongues, are Branches of the old Teutonic. The Anglo-Saxon-Tongue, remain'd here, in a manner, pure and unmix'd, till the Time of the Normans; only it receiv'd some Welch Words, as the Welch did likewise some of theirs; for altho' the Danes, in the mean Time came into England, yet the Tongue suffer'd no considerable Change, the Danish Tongue being almost the same, or very near a kin to it.

But when William Duke of Normandy, call'd the Conqueror, brought over his Normans hither, having got Possession of England, he attempted an alteration of the Language, endeavouring to introduce the French Tongue; that being the Language which he himself us'd in Normandy; for tho' the Normans, or Northmans, while they were a People of Norway, as formerly they were, spoke the same Tongue with the Saxons, who had been their Neighbours, namely, that which was then spoken by the Saxons in England;

but

but after the Normans came into Neustria (which was long afterwards call'd Normandy) they chang'd their Native Language for the French, which was made up of the Romanf, or, Franco Gallick; and this was the Language which the Conqueror had a Mind should be settled in England with himself, wherefore he took no small Care to have all Diploma's, Publick Edicts, and other judicial Matters, written and perform'd in the Neustrian, or French Tongue. But his Attempts prov'd unsuccessful, because the Number of the Normans that came hither, was very small, in Comparison of the English with whom they were embodied or mix'd; wherefore the Normans lost or forgot their own Language, sooner than they could make any Change in the English. But tho' for this Reason the old English Tongue kept its ground, yet this Disadvantage arose from these Endeavours of the Conqueror, that many French Words, tho' for the most Part of Latin Original, crept into the English, and many English Words, by Degrees, grew out of Use. For as to the Derivation of some Words, we may thus judge; that the Words which the French have, that are of German Original, brought thither by the Franks, altho' they may now chance to be common to us, with the French, yet we are to reckon them originally our own, rather than borrow'd from them: So likewise as to the old Gaulish Words which they retain, now common to them with the Welch, and which we likewise have kept from the old British Language, we are to think, that we received them from the Welch, rather than from the French.

And I am of Opinion, that a tolerable Reason may be given why the Names of those living Creatures, are originally German, whose Flesh, when prepar'd for Food, we call by French Names; as for Instance, an Ox, a Cow, a Calf, a Sheep, a Hog, a Boar, a Deer, &c. are German Names; but Beef, Veal, Mutton, Pork, Brawn, Venison, &c. are French: The Reason then, I take to be, is that the Norman Soldiers did not so much concern themselves with Pastures, Parks, Pens, and other Places, where those Creatures were look'd after and kept, which therefore preserv'd their ancient Names; as with Markets, Kitchens, Feasts and Entertainments, where the Food was either prepared or sold, whence it received new Names.

But

But from that Time a vast Medley of foreign Words have been received into our Language; not that the English is of it self poor and barren, but is sufficiently enrich'd with Words and Elegancies; and, if I may so speak, is copious to an Excess. Nor is there any Word which it cannot furnish us with out of its own Store, to express our most refin'd Conceptions, in a significant and full Manner. The Poems of our Countryman Spencer, are a sufficient Proof of this, whose Expression is neat and elegant, copious and full of Variety, yet pure and beautiful, without the help of outlandish Ornaments. But however, some Mixture could hardly be avoided, considering our Commerce with Strangers, and the frequent Marriages of our Princes with Foreigners, to which we may add, that excessive Lust of Novelty, which, at least in this latter Age, has stung many with an Itch of bringing in beyond Sea Words, without any Manner of Necessity. Some People being of Opinion, that nothing can be well, or elegantly express'd, that carries not with it an uncommon Sound, or a French Air. Whereas our Ancestors disliked nothing more in King Edward the Confessor, than that he was Frenchify'd; and accounted the Desire of a foreign Language then, to be a foretoken of the bringing in of foreign Powers, which indeed happen'd. And as Mr. Camden observes, for the Honour of our Native Tongue, Henry Fitz-Allen, Earl of Arundel, in his Travels to Italy, and the Lord William Howard of Effingham, in his Government of Calice, albeit they were not ignorant of foreign Tongues, would answer no Strangers in Writing, but in English. And Cardinal Wolsey, in his Embassy into France, commanded all his Servants to use no French, but meer English to the French in all their Conversation with 'em: And if this good Custom of speaking no other Tongue but the English, did but once prevail at our Court, the English Tongue would be more studied at Home, and valued Abroad. But as to our daily borrowing abundance of Words, I cannot think our Language is better'd by it; especially if we consider what a great Number of noble, full and well-sounding Words, that were of our own growth, we have, like untun'd Parents, expos'd and turn'd out of Doors; a List of which I may some time or other present the World with.

“ And

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II

“ And Mr. Dryden, in the Dedication of his Juvenal
 “ to my Lord Dorset, has these Expressions; In my Opi-
 “ nion, obsolete Words may then be laudably re-
 “ viv’d, when either they are more sounding, or more
 “ significant than those in Practice; and when their
 “ Obscurity is taken away, by joyning other Words
 “ to them, which clear the Sense, according to the
 “ Rule of Horace, for the Admission of new Words.
 “ But in both Cases, a Moderation is to be observ’d in the
 “ Use of them; for unnecessary Coinage, as well as unne-
 “ cessary Revival, runs into Affectation; a Fault to be
 “ avoided on either Hand.

Thus, partly by these Mixtures, The present English
 partly by Length of Time, which Tongue.
 causes strange Alterations in all Lan-
 guages, the old Anglo-Saxon Tongue, was changed into
 the present English; which hath been received likewise
 into the chief Parts of Scotland; which I believe
 chiefly happen’d when the Normans invaded England;
 for several of the English Royal Family, Nobility and Com-
 monalty, being driven out of England, did with them-
 selves carry their Language into Scotland, which being
 improv’d by continual Commerce, did so far prevail, that
 the English and Scotch Tongues are now the same; unless
 we should rather say, that the more polite Part of Scotland,
 and that which is nearest England, has got the same In-
 habitants with those of England, who were descended from
 the Saxons, and formerly made Part of the Kingdom of
 Northumberland: For the Scotch Highlanders, call
 the Lowlanders as well as the English, Saxons, that is,
 Saxons; but they formerly call’d themselves Gael, and
 Gaiothel; but the Highlanders and Islanders, that is
 the Inhabitants of the Isles adjacent, who inhabit a great,
 tho’ the more uncultivated Part of Scotland, which lies
 North West, retain to this Day the ancient British, or ra-
 ther Irish Tongue: For they are the Remains of the
 Picts, that is the most ancient Britains, who disdaining
 the Roman Yoke, fled into the mountainous and rough
 Countries, and mingled with the Scots, (the Descendants
 of the Scythians or Goths) who came hither out of Ire-
 land. The English Language then which we are to treat
 of, is a Branch of the Teutonick, as is the present Ger-
 man,

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man, Dutch, Danish, and those that are a kin to 'em; and our Language differs from them, just as they do from one another. " But I am afraid I have already exceeded the " Bounds of a Preface, yet I cannot pass by two or " three Things, which if not necessary, may notwithstanding be entertaining to some Persons; namely, some Account of the Mother Tongues; and of the various Changes that our Language has undergone for several Ages: " Afterwards we shall answer an Objection made against our " Language, and then give our Reasons for undertaking " this Work.

" Because we have had Occasion to
Of the Mother " make mention of the Mother Tongues,
Tongues. " it may not be disagreeable to some

" Readers to give some Account of them.
" Tongues then are either Mother Tongues, or Dialects:
" Mother Tongues, are those out of which many Dialects,
" like so many Branches, are drawn. These Branches of
" one Mother Tongue have some Affinity one with
" another; but between the Mother Tongues themselves
" there is no Affinity at all. The Mother Tongues, which
" are so wholly different one from another, are in Number
" Eleven, of which Four are more Noble, the other Seven
" of less Dignity; those we call the greater, these the lesser
" Mother Tongues. The same Word in the Original
" Tongue, by divers Inflections and Changes makes divers
" Dialects; as the same Word in Latin, diversly varied,
" produces the Italian, Spanish and French Dialect: So
" the Latin calls a Son-in-Law, Gener; the Italian, Gen-
" nero; the Spanish, Yerno; the French Gendre; all
" which are Latin in their Original, but according to the
" Variation, are respectively appropriated to the aforesaid
" several Dialects or Languages.

" The Four chief Mother Tongues, are Greek, Latin,
" Teutonick and Slavonick.

" 1. The Greek was anciently of very great Extent,
" not only in Europe, but in Asia too, and Africk, where
" several Colonies of that Nation were planted; by which
" Diffusion and Mixture with other People, it did degene-
" rate into several Dialects. Besides those four that are
" commonly noted, the Dorick, Ionick, Eolick, Attick;
" Herodotus doth mention four several Dialects of the
" Ionick,

Ionick, the Inhabitants of Rhodes, Cyprus and Crete, had each of them some peculiarity in their Language, and the present Coptick, or Egyptian, seems both from the Words and the Character, to be a Branch of this Family, and was probably spread amongst that People in the Days of Alexander the Great, upon his conquering of them: Though some conceive that there were at least 30000 Families of Greeks planted in that Country long before his Time.

2. The Latin, though this be much of it a Derivation from the Greek, (of which the present French, Spanish, and Italian are several Off-springs and Derivations.) had anciently four several Dialects, as Petrus Crinitus, shews out of Varro.

3. The Teutonick or German, is now distinguished into Upper and Lower. The Upper hath two notable Dialects. 1. The Danish, Scandian, or perhaps the Gothick, to which belongs the Language used in Denmark, Norway, Swedeland and Iceland. 2. The Saxon, to which appertain the several Languages of the English, the Scots, the Frisian, and those on the North of Elbe.

4. The Slavonick is extended, though with some Variation, thro' many large Territories, Muscovy, Russia, Poland, Bohemia, Vandalia, Croatia, Lithuania, Dalmatia; and is said to be the Vulgar Language, used amongst Sixty several Nations. — The Languages of lesser extent are, 1. The Albanese, or old Epirotic, now used in the Mountainous Parts of Epirus. — 2. The European Tartar, or Scythian, from which some conceive our Irish to have had its Original.

As for the Turkish Tongue, that is originally no other but the Asiatick Tartar, mixed with Armenian and Persian, some Greek, and much Arabick. 3. The Hungarian used in the greatest Part of that Kingdom. 4. The Finnick used in Finland and Lapland. 5. The Cantabrian, used among the Biscainers, who live near the Ocean on the Pyrene Hills, bordering both upon France and Spain. 6. The Irish in Ireland, and from thence brought over into some Parts of Scotland; tho' Mr. Camden would have this to be a Derivation from the Welch. 7. The old Gaulish or British, which is yet preserv'd in Wales, Cornwall, and Britain in France.

" France. To this Number Mr. Brerewood doth add
 " four others, viz. 1. Arabick, now used in the steep
 " Mountains of Granata, which yet is a Dialect from the
 " Hebrew, and not a Mother-Tongue. 2. The Cau-
 " chian in East-Friseland. 3. The Illyrian, in the
 " Isle of Veggia. 4. The Jazygian, on the North Side
 " of Hungary. Besides this Difference of Languages in their
 " first Derivation, every particular Tongue hath its several
 " Dialects. Tho' Judæa were a Region of a very narrow
 " Compass, yet was it not without its Varieties of this
 " kind, witness the Story concerning Shibboleth and Sib-
 " boleth; and that of the Levite, who was discovered
 " by his Manner of Speech; and St. Peter's being known
 " for a Galilean (Judges 12. 18. and Matth. 26. 21.).
 " 'Tis so, generally in other Countrys, and particularly
 " with us in England, where the Northern and Western
 " Inhabitants do observe a different Dialect from other
 " Parts of this Nation, as may appear from that particular
 " Instance mention'd by Verstegan: Whereas the Inhabi-
 " tants about London would say, I would eat more
 " Cheese if I had it. A Northern Man would speak
 " thus, Ay sud eat mare Cheese gyn ay had et. And a
 " Western Man thus, Chud eat more Cheese an chad it.
 " Every one of these reputed Mother-Tongues, except
 " the Arabick, (and perhaps the Hungarian) was used
 " in Europe, during the Time of the Roman Empire. But
 " whether they were all of them so ancient as the Confusion
 " of Babel, doth not appear; there wants not good pro-
 " bability to the contrary for some of them.
 " It hath been the Opinion of some, particularly Bo-
 " hornius, that the Scythian Tongue was the common
 " Mother from which both the Greek, Latin, German
 " and Persian were derived, as so many Dialects; and Sal-
 " masius in his Treatise, De re Hellenistica, inclines
 " this Opinion [P. 366] Scythia igitur quæ ad Septen-
 " trionem, omnes ferme gentes evomuit cum sua
 " Linguis quæ Europam & Asiam inundarant. The
 " is, most of the Nations, with their Languages, which
 " over-ran Europe and Asia, came from Northern Scy-
 " thia. And Philip Cluverius conjectures, that both
 " Germans, Gauls, Spaniards, Britains, Swedes and
 " Norwegians, did anciently use the same Language

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One principal Argument used for this is, the Agreement of those remote Nations in some radical Words. Joseph Scaliger observes, that the Words Father, Mother, Brother, Bond, &c. are used in the Persian Tongue, with some little Variety, in the same Sense and Signification as they are used with us. The Learned Monsieur Pezron, in his Antiquities of Nations, seems to give a tolerable Account of this Matter. The Persian Language, says he, is in many things like the Teutonic, or the High-Dutch; and this likeness is sometimes so apparent, that very learned Men have stood amazed at it; which they needed not to be, had they well consider'd that those two Nations, I mean the Persians and Germans, had anciently received very numerous Colonies, that came from the same People, such as liv'd in Upper Asia, known by the Name of Daes, in Latin Dæ, or Dai. For when they passed into Europe, they were called Dacians, and were the Daci of the Romans, who were often intermix'd with the Getæ, and that made the Ancients sometimes confound the two Nations. The Teutones had their Origin from these Dacians that came from Asia, but more particularly from the Phrygians. These Dacians had several Times sent Colonies amongst the Parthians and Persians, their Neighbours; and it may be said, that the Arsacidan Parthians, reign'd in Asia mainly by their Help. These Things consider'd, it's not to be wonder'd, that the Persian Language notwithstanding the Changes it may have undergone, had anciently, and even still retains, so much Likeness in many Things to the Teutonic.

Having thus done with what we had Of the various to say about the Mother-Tongues, we Changes of the shall now proceed to give some Examples English Tongue. of the Changes which our own Language has suffer'd. Now, besides the common Fate and Corruption to which Languages, as well as all other human Things are subject, there are many particular Causes which may occasion the Changes of a Language: The Mixture with other Nations in Commerce; Marriages in Royal Families, which do usually bring some common Words into a Court Fashion; that Affectation incident to some Eminent Men in all Ages, of coining new Words, and altering the com-

mon Forms of Speech for greater Elegancy; the Necessity of making other Words, according as new Things and Inventions are discover'd. Besides the Laws of foreign Conquests usually extend to Letters and Speech, as well as Territories; the Conqueror commonly endeavouring to propagate his own Language, as far as his Dominions; which is the Reason why the Greek and Latin are so universally known. For as no Person in the Provinces could enjoy the Benefit of the Roman Freedom with any Honour, and remain ignorant of the Roman Tongue: So in Embassies, Suits, Appeals, or whatever Provincial Business happen'd, nothing was allowed to be handled or spoken in the Senate at Rome, but in the Latin Tongue. The Laws also whereby the Provinces were govern'd, were all written in that Language, as being in all of them, except the Municipal Cities, the ordinary Roman Law. Moreover the Pretors of the Provinces, were not allow'd to deliver their Judgments but in that Language: And we read in Dion Cassius, of a principal Man in Greece, that by Claudius was put from the Order of Judges, for being ignorant of the Latin Tongue: And to the same Effect in Valerius Maximus, l. 2. c. 2. that the Roman Magistrates would not give Audience to the Grecians (therefore much less to the barbarous Nations) but in the Latin Tongue. Besides this there were publick Schools erected in sundry Cities of the Provinces, which we find mention'd in Tacitus, Hieron, and others, in which Schools the Roman Tongue was the ordinary and allowed Speech: These Things were no small furtherance to that Language. But instead of following these brave Examples, we, for the Advancement of our Language, send our Boys and Girls to learn French, a Custom, especially as it relates to the Female Sex, very ridiculous and nonsensical; but of this we may have an Occasion to speak in another Place. But to return to our Point.

When a Nation is overspread with several Colonies of Foreigners, though this does not always prevail to abolish the former Language, yet if they make any long abode, this must needs make such a considerable Change and Mixture of Speech, as will very much alter it from its original Purity. Those learned Languages which have now ceased to be vulgar, and remain only in Books, by which the Purity of them is regulated, may, whilst those Books are extant

extant and studied, continue the same without Change. But all Languages that are vulgar or common, as those learned ones formerly were, are upon the foremention'd Occasions subject to so many Alterations, that in Tract of Time, they will appear to be quite another Thing than what they were at first.

The Liturgies of St. Basil and St. Chrysostom, which are yet us'd in the Greek Churches in their publick Worship, the one for solemn, the other for common Days, have been a long Time unintelligible to that People; so much is the vulgar Greek degenerated from its former Purity. Brerewood's Enquiries, c. 2. and 6.

And Poybus l. 3. c. 22. testifies, that the Articles of Truce between the Romans and Carthaginians could scarce be understood by the most learned Roman Antiquaries 350 Years after the Time of their making. If any English Man should now write or speak as our Fore-fathers did about six or seven hundred Years past, we should as little understand him as if he were a Foreigner: But I shall now proceed to give some Specimens of our old Language. What the Saxon Language was at their first Arrival into England, about the Year 440, doth not appear; but it is most probable that the Changes and Differences of it, have been somewhat proportionable in several Ages. The most ancient Saxon that we can meet with, is in ancient Saxon glossed Evangelists, which were wrote about the Year of Christ 700, by Eadfride, the eighth Bishop of Lindisfarne, or Hooland; these Evangelists are divided according to the ancient Canon of Eusebius, not into Chapters; for Stephen Langton Archbishop of Canterbury, first divided the Holy Scriptures into Chapters, about the Year 1200, or some little Time after; as Robert Stephens did into Verse, who lived about the Middle of the 15th Century. The Saxon is thus,

Our Father which art in Heaven, be hallowed thine
Vren Fader thic arth in Heofnas, sic gehalgud thin
Name, come thine Kingdom. Be thy Will so as
Noma to cymeth thin Ric. Sic thin willa fue is
in Heaven, and in Earth. Our Loaf super substantial
in Heofnas and in Eorþho. Vren Hlaf oter wirtlic.

Give us to Day; and forgive us Debts ours, so we
 sel vs to Daeg; and forgef us Scylda vrna, sue we
 forgive Debts ours; and do not lead us
 forgesan Scyldgum vrum; and do inlead vsith
 into Temptation; but deliver us from Evil, Amen.
 in Custnung; ah gefrig vrich from Ifle. Amen.

About 200 Years after, that is An. Dom. 900, it was
 changed thus,

Thu ure Fader the eart on Heofenum. Si thin
 nama gehalgod. Cume thin rice; Si thin willa on
 eorthan swa, swa on Heofenum. Syle to daeg urne
 dagthanlican [daily] hlaf. And forgif us ure glytas
 [Trespases] swa, swa we forgifath tham the [that]
 with us agyltath [against us trespass]. And ne led the
 us on custnung. Ac alys us from ifele. Si hit Swa.
 [Be it so].

About the Year 960, Elfrick, who was made Abbot of
 Malmesbury by King Edgar, thus writeth to one Sig-
 ferth, against the Marriage of Priests; for one Ancor,
 who liv'd with Sigferth defended the Marriage of Priests,
 affirming it to be lawful. The Epistle begins thus,

Elfric abb. gret Sigferth freondlice; me is gesaed
 that thu raedest beo me that ic other taechte on Englis-
 cen gewriten other eower Ancor aet ham med eow
 taeth; forthan the he Swutelice Saegth, that hit sie
 aelfd that messe preostan wel motan wifygen, and
 min gewriten withcwetheth thyssen. That is, Elfrick
 Abbot, greets Sigferth friendly; me is gaesed, to me it
 is said, that thu, that thou, raedest beo me, redest or
 speakest by me, that ic other taechte, that I other teach,
 on Engliscen gewriten, in my English Writing, other
 eower Ancor, other or than your Ancor, aet ham med
 eow taeth, at home with you teacheth; forthan the he
 Swutelice Saegth, for then, or because that he soothly
 saith, that hit sie aelfd, that it is allow'd, that Maesse
 preostan that Mass Priests, wel motan wifigen, may
 take Wives, and min gewriten and my Writings, with-
 cwetheth thyssen, gainsayeth this. Here any one may per-
 ceive a great many English Words.

And in the Saxon Homilies there is this remarkable Ex-
 pression; whence we may perceive, that Rome, at that Time,

had

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had not resolved to derive her Church from St. Peter. Seint Pouel the is the begett Lorthew the we habbeth inne haelig Kirk. St. Paul who is the bigbest Teacher we have in holy Church.

About the same Time the Lord's Prayer was rendred in the Saxon Gossels, said to be translated by King Alfred, after this Manner.

Fæder ære thu the earth on Heofenum, si thin nama Gehalgod to be cume thin Rice, Gewurthe thin willa on eorþan swa swa on Heofnum, and ge daeghwanlican [daily] hlaf Syle us to daeg: And forgyf us ure gyltas, swa swa we forgivath urum gyltendum. And ne gelaedde thu us on costnung. Ac Alyse us of yfe.

The Charter that William the Conqueror gave to the City of London, which was about the Year 1066, ran thus,

Williem King, greets Williem Biscop and Godfred Portrefan, and calle ya Burghwærn binnen London, Francisce & Englise Frendlice, & ic kiden eoy, yeet ic wille yeet git ben ealra weera lagayweord, ye get weeran on Edwaerds daege kings. And ic will yeet aelc child by his Fader Yrsume, aester his Faders daege. And ic nelle ge wolian, yeet aenig man eoy æenis wrang beode. God eoy heald. That w.

William King, greets William Bishop, and Godfrey Portgreve [Lord Mayor] and all the Burges [Citizens] within London, French and English friendly. And I make known to you, that I will that ye be all your Law-worth that ye were in Edward's Days the King. And I will that each Child be his Father's Heir after his Father's Day. And I will [will not] suffer that any Man you any wrong beode [be done]. God you save, or keep.

About the Year 1160 in the Time of King Henry the Second, the Lord's Prayer was render'd thus, and sent oven from Rome, by Pope Adrian, an English Man, turn'd into Rhime, that the People might more easily learn and remember it.

Ure Fadyr in Heaven rich,
Thy Name be halyed ever lich,
Thou bring us thy michell blisse:

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Als hit in Heaven y-doe,
 Ever in Yeath beene it also:
 That holy Bread that lasten ay,
 Thou send it us this ilk Day,
 Forgive ous all that we have don,
 As we forgivet uch other Mon:
 Ne let us fall into no founding,
 Ac shield ous fro the fowle thing. *Amen.*

About a hundred Years after, in the Time of Henry the Third, it was render'd thus,

Fadir that art in Heaven blisse,
 Thin helge nam it wurth the blifs,
 Cumen and mot thy Kingdom,
 Thin holy Will it be all don,
 In Heaven and in Erdhalso,
 So shall it bin full well Ic tro.
 Gis us all Bread on this Day,
 And forgit us ure Sinnes,
 As we do ure wider winnes:
 Let us not in fonding fall,
 Oac fro Evil thu fyld us all. *Amen.*

About two hundred Years after this, in the Time of Henry VI. (as appears by a large Manuscript Vellum Bible in the Oxford Library, said to have been this Kings, and by him to have been given to the Carthusians in London) it was render'd thus:

Our Fadir that art in Hevenes, halewid be thi Name, thi Kingdom come to thes, be thy Will don in Eerthe, as in Hevene, give to us this Day oure Breed over othre substanc, and forgive to us oure Dettis, as we forgiven our Dettouris, and lede us not into Temptation, but delivere us from ivel. *Amen.*

In another Manuscript of Wickliffes Translation, who liv'd in Richard the II's Time, about the Year 1377, it is rendered with very small Difference from this. And Michael Drayton, in his Polyolb. Cant. 8. bath these Words out of Robert of Gloucester, who wrote about this Time concerning London's being wall'd by Lud.

Walls

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Walls he let make al about, and Yates up and down,
And after Lud that was * is Name, he cluped it Luds
(Town;
The herte Yate of the toun that yout flout ther and is,
He let hie clupie Ludgate after is † o name i wis.
He let him tho he was ded burie at thulke Yate,
Theruoze yut after him me clupeth it Ludgate;
* is, for his. † o, for own.

About the Year 1400, flourished the famous Chaucer,
whose chief Fault was the mixing too many French and
Latin Words with the English. I shall give you a Tist of
his Style, in the Description of the sudden stir and fear
that happen'd upon the Cocks being carried away by a Fox.

The sely Widowe and her Daughters two
Herde the Hennes crie and make wo,
And at the Dore sterre they anon,
And saw the Foxe towards the Wood gon,
And bare upon his Back the Cocke away,
And cried out Harow and well away.
Aha, the Foxe, and after hem they ran,
And eke with flaves many another Man
Ran, Coll our Dog, Talbot and eke Garlonde,
And Malkin with her Distaffe in her Honde.
Ran Cow and Calfe, and eke the very Hogges,
For they so sore aserde were of the Dogges,
And shouting of Men, and of Women eke,
They ran so, her hert thought to breke,
They yellen as fendes do in hell:
The Duckes cried as Men would them quell.

And the Wife of Bath's Tale begins thus,

In the old Daies of King Artour,
(Of which the Bretons speaken great Honour).
All was this Land fulfilled of fairy,
The Elfe Quene, with her joly Company,
Daunsed full oft in many a grene Mede:
This was the old Opinion as I rede.

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I speake of many an hundred yere ago,
 But now can no Man se Elses mo,
 For now the great Charite and Praiers,
 Of Limitours and other holy Freres,
 That serchen every Land, and every streame,
 As thicke as Motes in the Sunne beame;
 Blissing halles, Chambers, Kitchens and Boutes,
 Citees, Borowes, Castelles and hisse Tourres,
 Thropes, Bernes, Shepens and Deiries,
 This maketh that there been no Fairies.

In a Bible set forth with the King's License, translated by Thomas Mathews, and printed in the Year 1537, the Lord's Prayer is render'd thus,

O oure Father which arte in Heven, halowed be thy Name. Let thy Kingdome come. Thy Will be fulfilled, as well in Erth, as it is in Heven. Geve us this daye oure dayly bred. And forgeve us our Trespases, even as we forgeve oure Trespacers. And lead us not into Temptacion, but deliver us from evyl. Amen.

After the same Manner it is rendered in the Translation of William Tyndal, who liv'd about this Time, with some little Difference in the Spelling.

We shall now present the Reader with a Passage or two, out of Gawin Douglas Bishop of Dunkeld, who flourish'd in the fourteenth and fifteenth Century. And tho' some Persons may blame me, that in producing Specimens of the Alteration of the English Tongue, I should quote a Scotch Author; yet if those Persons will give themselves the Trouble of considering him more heedfully, they will perceive that his Language, if it be not old English, is very near a kin to it; and Sir David Lindsay, in his Prologue of the Complaint of Papingo, published at Edinburgh, 1592, seems to be of this Opinion; for speaking of this Author, he has these Expressions,

Alace for ane, quhilk Lamp was in this Land,
 Of Eloquence the flow and balmy Strand;
 And in our Inglis [English] Rhetorick the Rose,
 As of Rubeis the Carhuncle bin chose,
 And as Phebus dois Cynthia precel,
 So Gawin Douglas Bischop of Dunkell.

The P R E F A C E. 23

And since I have cited this Testimony of Sir David Lindsay, concerning the Bishop; I shall give you one more, and the rather, because it relates to my present Design, and has not been mention'd by the Publishers of the last Edition of this Author: And it is that of William Lisle Esq; in his Preface to a Saxon Treatise De veteri & novo Testamento. Ed. Lond. 1623. I lighted on Virgil Scottish'd by the Reverend Gawin Douglas, Bishop of Dunkeld, and Uncle to the Earl of Angus, the best Translation of that Poet that ever I read: And though I found that Dialect more hard than any of the former (as nearer the Saxon, because farther from the Norman) yet with help of the Latin, I made shift to understand it, and read the Book more than once, from the Beginning to the End; whereby I must confess I got more Knowledge of that I sought, than by any of the oiber: For as at the Saxon Invasion many of the Saxons fled into Scotland, preserving in that Realm unconquer'd, as the Line Royal; so also the Language better than the Inhabitants here, under Conquerors, Law, and Custom, were able.

Thus far Mr. Lisle. We shall now come to our good Bishop. His Conclusion to the Translation of Virgil, is in these Words.

Thus up my Pen and Instrumentis full zore,
On Virgillis Poët I fix for euer more;
Neuir from thens sic matteris to descriue;
My Muse sal now be clene contemplatiue,
And solitare, as doith the Bird in Cage;
Sen fer by worn all is my chyldis age,
And of my Day is nere passit the half date,
That Nature suld me granting, weill I wate.
Thus sen I feile down sweyand the ballance,
Here Iresigne up zoungkeris obseruance,
And wyl derek my labouris eilermoit,
Vnto the commoun welth and Goddis gloir;
A dew, gud readeris, God gif zou al gud nycht,
And eftir deith grant vs his hevinly lycht.

These Verses need no Explanation, since with a little Change of a few Letters they will appear to be clean English. But however I will explain a Word or two; zore ready; sic, such Matters to describe; sen, since far out-

morn; fild; should; fweyand, fmayng down; inclining,
weighing; zoungkeris, young Men; z, being frequent-
us'd among the old Writers, and especially in this
Author, for y. I shall add a few Verses more, wherein
he desires that neither his Rhyme nor Words may be
chang'd.

Ze Writaris al, and gentle Readaris eik,
Offendis not my Volume, I beseik,
Bot rede lele, and tak gude tent in tyme,
Ze nouthir magil, nor mismeter my Ryme,
Nor alter not my Wourdis, I zou pray:
Lo this is all, * bew schirris, have gude day.

*In the fifteenth Century liv'd the famous Edmond Spen-
ser, whose Character has been already given: We will
likewise present you with the 28th and 29th Stanza of the
9th Canto of his Fairy Queen, B. i. concerning Despair,
for which Sir Philip Sydney gave him 200 Pounds; and
so conclude this Head.*

From whom returning sad and comfortless,
As on the Way together we did fare,
We met that Villain (God from him me blest)
That cursed Wight, from whom I scap't why fear,
A Man of Hell, that calls himself Despair:
Who first us greets, and after fair areeds
Of Tydings strange, and of Adventures rare;
So creeping close, as Snake in hidden Weeds,
Inquireth of our States and of our Knightly deeds.
Which when he knew, and felt our feeble Hearts,
Emboist with bale, and bitter byting Grief,
Which Love had launced with his deadly Darts,
With wounding Words and Terms of foul reprief,
He pluckt from us all hope of due Relief,
That earst us held in love of lingring Life;
The hopeless, hartless, gan the cunning Thief.
Perswade to die, to stint all further Strife,
To me he lent this Rope, to him a rusty Knife.

* Bew Schirris, Good Sirs.

With

The PREFACE.

25

With which sad Instrument of hasty Death,
That woful Lover, loathing lenger Light,
A wide Way made to let forth living Breath,
But I more fearful, or more lucky Wight,
Dismay'd with that deformed dismal Sight;
Fled fast away, half dead with dying fear, &c.

I should now proceed to give some Instances of the Change of our Language from Shakespear, Ben. Johnson, my Lord Bacon, Milton, Waller, Cowley, &c. But they being Books that are almost in every Bodies Hands, and my Preface beginning already to swell, I shall defer it to a more convenient Opportunity. I shall therefore endeavour to answer an Objection that is made against our Tongue, that it is made up of too many Monosyllables: But this is a Proof of its Antiquity, if it be true what Salmastius says, *Certum quippe est, linguas omnes quæ Monosyllabis constant esse cæteris Antiquiores. Multis abundavit Monosyllabis Antiqui Græci, cujus vestigia apud Poetas qui Antiquitatem Affectarunt, remanere non Pauca. De Hellenistica. p. 390.* For it is certain, that all those Languages which consist of Monosyllables, are ancients than the others; the Greek Tongue abounded in Monosyllables, of which there remain many Instances among the ancient Greek Poets. And indeed we have this Advantage from our Monosyllables, or Words of one Syllable, that we can express more Matter in fewer Words than any other Language whatever; and tho' the Monosyllables are not so fit for Numbers, yet that Happiness of Composition, which is peculiar to our Language with the Greek, makes our Poetry as musical and harmonious as that of any Nation in the World. And Mr. Dennis, who is a very good Judge, says, the English is more strong, more full, more sounding, more significant, and more harmonious than the French. I know very well that a great many will be unwilling to allow the last; but I appeal to our Lordship, if this is not a convincing Proof of it, that we have Blank Verse which is not inharmonious, and the French pretend to no Poetical Numbers, without the Assistance of Rhime. Advancement of Modern Poetry, dedicated to my Lord Dorset.

And indeed there are no Subjects but what may be nobly and beautifully cloathed in an English Dress; for our Language has whatever is necessary to the making a Language compleat; for it is Significant, Easy, Copious, and Sweet. But we must not enlarge on these Matters. I will however trespass a little more on your Patience, and give you a Specimen of the Copiousness of our Language in these two Words, Anger and Striking. Anger; to express which Passions, we use these following Words, Wrath, Passion, Passionate, Sharpness, Rage, Fury, Outrage, Pet, Choler, Gaul, Fume, Storm, Fret, Pelt, Chafe, Vex, Take-on, Inflame, Kindle, Irritate, Incrage, Exasperate, Incense, Provoke, Move, Sullen, Hasty, Furious, Outragious, Mad, Look big, Placable, Appease, Stomach, Animosity, Heart-burning, Rough, Hot, Snappish, Curst, Snarle, Snuffle, &c. So for the Word, Striking, we use Smite, Bang, Beat, Bait, Basset, Cuff, Dash, Hit, Swinge, Thump, Thwack, Blow, Stripe, Slap, Flap, Rap, Tap, Kick, Wince, Spurn, Bob, Box, Fillip, Whirret, Verke Pummel, Punch, Rebuff, Percussion, Repercussion, Collision, &c. So we say to Seeth, or boil Broth, to stew Prunes, potch Eggs, coddle Apples, bake Bread for which Expressions to seeth, stew, poach, coddle, bake the Latins have only the Word Coquere, for Pinfere neither to make Bread nor bake it. In pistrino autem pinsuntur farta, uti prodeat farina, unde Panes confiant, in furno, quo sint esui demum coquendi; and our learned Gataker hath rightly observed.

As for the Ambiguity and unfixed Sense of Words, the reason of Metaphor and Phraseology, this is in all instituted Languages, so obvious and so various, that it is needless to give any Instances of it; every Language having some peculiar Phrases belonging to it, which if they were to be translated verbatim, or Word by Word into another Tongue would seem wild and insignificant; with which our English Tongue doth too much abound; witness the Words of Break, Bring, Cast, Clear, Come, Cut, Draw, Fall, Hand, Keep, Lay, Make, Pass, Put, Run, Set, Stand, Take, none of which have less than thirty or forty and some of them about a hundred several Senses, according to their Use in Phrases, as may be seen in the Dictionary.

The PREFACE.

27

onary, wrote by the Right Reverend Father in God, Dr. William Lloyd, the present Bishop of Worcester (which is to be met with at the End of Bishop Wilkin's Real Character,) it being the best English Dictionary that was ever published; and with which, if I should ever have any Leisure, I may some Time or another present the World in a more familiar Dress for the Sake of common Readers. But though the Varieties in Language may seem to contribute to the Elegance and Ornament of Speech; yet like other affected Ornaments, they prejudice the native Simplicity of it, and contribute to the disguising of it with false Appearances; besides that, like other things of fashion, they are very changeable, every Generation producing new ones; witness the present Age, especially the late Times, wherein this grand Imposture of Phrases hath almost eaten out solid Knowledge in all Professions; such Men being of most esteem who are skilled in these canting Forms of Speech, tho' in nothing else. [Bishop Wilkins.] And from this Consideration of the several Significations of English Words, we may observe how necessary and useful it would be that our Youth be rightly instructed in the Knowledge of their own Language, together with that of the Latin and Greek, since it will be somewhat hard for a Lad to translate English into Latin, if he be not acquainted with the Sense of the English: It may also be worthy our Enquiry how far the Learning the Principles of Grammar in English, and explaining them by familiar English Examples, (as far as the Thing will bear) would conduce to a better, clearer and quicker understanding of Grammar, English and Latin: They might likewise, at the same Time, be admitted to an Acquaintance with abundance of useful Things; which would render the Study of Words far more easie and pleasant; and the Terms of Grammar, as they are the most simple, so are they the most easie of any other to be understood; for there is no Child, I was going to say of five or six Years of Age, and when I should not have exceeded the Truth, but I am sure of seven or eight, but what would be able to understand the Terms, provided they were familiarly exp'ain'd to their Capacities: For in this Case the kind condescending Master will part with his logical Definition for a plain Description of the Term. This is what I have often experienc'd hundreds of Children, both when I was Assistant for several

veral Years to a very * great Master in the Art of Teaching, and since; and can assure you that I have known a Child been as well pleased with being taught after this Manner, as with his Play; and I never met with a Child yet, but what counted it a Complement paid to his Understanding, to be ask'd the Meaning of Things; and to say that they are not capable till such an Age, of apprehending these Things, is to throw a Slur upon human Understanding, and the Art it self.

But these are only Hints, all which I humbly submit to the Consideration of the more learned and judicious Instructors of Youth. And it is time to return to Dr. Wallis, and give Reasons for undertaking this Work.

The Reason of my undertaking this Grammar was, that Foreigners might be assisted to understand our Language, and read the many excellent Books which have been wrote in it, upon all sorts of Subjects; especially our Books of Practical Divinity, for which our Divines have acquired more Fame throughout the Northern Countries of Europe, than either the Natives of those Places, or any of the modern French Divines, whether they are Reform'd or Papistical. And I am of Mr. Dennis's Opinion, that our Language, by Reason of the Dependance it has upon the Saxon, is not very difficult to be learnt by the People of the Northern Countries, and many of their Clergy have learnt enough of it, to make Advantage of our Ecclesiastical Writings; to which the learned Dr. Hick agrees, as will appear by the following Scheme of the Northern Languages, as they depend one upon another.

Gothick.		
Anglo-Saxons.	Frank.	Cimbric, or Cimbrogothick.
Dutch; Frisian, English, Scotch.	German.	Islandish, Nor- wegian, Swedish Danish.

* Mr. Benj. Morland of Hackney. F. R. S.

But as many Foreigners are desirous to understand our Language, so some of them complain of the very great Difficulty that there is in learning it: And what I the more wonder at, some of our own Country men have got this Notion, imagining it to be strangely puzzling and perplexed, and that it is not easily reducible to Grammar Rules. And hence both the Teachers and Learners of the Language, setting about this Work, for the most Part, in a confused and disorderly Manner, it is no wonder they should meet with so much Difficulty and Uneasiness in it: To remedy which Inconvenience, I have undertaken to reduce our Language, which is naturally very easy, to a few short Rules, by which the Language may be render'd more easy to be learnt by Foreigners, and our Country-men may more clearly perceive the Reason and Genius of their Native Tongue.

I am not ignorant that several Persons have undertaken this work before me; whose Performances are by no Means to be undervalued; namely, Dr. Gull, Master of St. Paul's School, who wrote in Latin; Ben. Johnson, the Poet, in English; and Henry Hexham, in Dutch. But none of these have, in my Opinion, taken the right Method; for all of them forcing our English Tongue too much to the Latin Method (into which Error almost all who have wrote Grammars of the modern Languages have fallen) have deliver'd many useless Precepts concerning the Cases, Genders and Declensions of Nouns, the Tenses, Moods and Conjugations of Verbs, and other such like Things, which our Language hath nothing at all to do with; which Things tend only to confound and obscure Matters, rather than clear and explain them.

And upon this Account I have been obliged to pursue a quite different Method, neglecting the Latin Way, and keeping close to what the particular Nature of our Tongue required; for the Syntax, or Construction of the Noun, is chiefly perform'd by the Help of certain Words call'd Prepositions, and the Conjugation being easily managed by the Aid of certain Words call'd Auxiliary, or helping Verbs, that Matter is perform'd with the greatest Ease imaginable, that uses to create so much Trouble in other Languages.

There are indeed in the Latin Tongue, some Words both Substantives and Adjectives, which are Aptotes, that is, are undeclin'd, or do not change their Ending; such are,

pondo, nihil, instar, fat, (us'd as a Substantive) frugi, nequam, praesto, &c. yet they are suppos'd to have Genders and Cases, like other Nouns, altho' they remain the same (that is, do not change their Ending) in all the Cases and Genders: Now if all the Latin Nouns, as well Substantives as Adjectives, did admit of no change in their Ending, we should without doubt have heard nothing of the Cases and Genders of Nouns; and a great many of those Rules which are now necessarily laid down in the Latin Syntax, would then have been useless, and found no Room there: And the same thing also would have happen'd to the various Formations of the Moods and Tenses of Verbs, if all the Tenses of the same Verb in each Voice (Active and Passive) were to be express'd only by Circumlocution, as it is in some Tenses of the Passive Voice. Since therefore in our Language things are quite otherwise than in the Latin, where we seldom change the Endings of our Nouns, and express almost all the Tenses by Circumlocutions; what Ground or Foundation can we have to introduce into our Language, without any Manner of Necessity, a feigned and foolish Medley of Cases, Genders, Moods, Tenses, &c. We have however retain'd the Terms of Art, as received among the Latins, altho' they may not all of them be, in every Respect, quite so well adapted to our Tongue; and the Reason why I us'd 'em, was because their Significations are pretty well known, and I would no make any unnecessary Innovations.

Of the Pro-
nunciation.

" The learned and judicious Dr. Wallis
" has endeavour'd to explain the Sound
" of Letters, after the same Manner as
" most other Grammarians have done;
" namely, by comparing the like Sounds of other Tongues
" with those of our own; as for Example, when he says our
" English e is pronounc'd like the French e Masculine. But
" as this might seem to our Countrymen the explaining of an
" unknown Thing, by what is yet more so; and the Doctor
" designing those Rules of his, concerning the Pronoun-
" ciation chiefly for Foreigners; I have for this Reason
" thrown some of his Text among the Notes.

" And the Doctor to obviate this Objection, has wrote
" an admirable Treatise of Speech, wherein he doth very
" distinctly lay down the Manner of Forming all Sounds of
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“ Letters usual in Speech, as well of the English, as of
 “ other Languages. And the Doctor says, that being pre-
 “ pared by this Treatise, he had taught not only several
 “ of our own Countrymen, who stutter’d extreamly, and
 “ who were not able to pronounce some Letters, to speak
 “ distinctly and readily; but likewise several Foreigners,
 “ that complain’d of the difficult Sound of some of our
 “ Letters, he soon caus’d them to pronounce them easily,
 “ and without any Trouble; by directing them to apply
 “ their Tongue, Lips, and other Organs of Speech, to
 “ such Postures and Motions as are proper for the For-
 “ mation of such and such Sounds. He taught also two
 “ Persons who were Dumb (because Deaf) to read distinct-
 “ ly not only English, but to pronounce the most difficult
 “ Words of other Languages, which Foreigners propos’d to
 “ them; and they were likewise able to express their Minds,
 “ and could understand Letters written to them, and write
 “ Answers to them. But I shall refer the curious Reader
 “ to the Doctor’s own Account. [See the Advertisement
 at the End of this Book].

“ But we shall conclude this long Preface with these
 “ Words of Dr. Wallis, That if there be any Persons who
 shall judge that this Performance (whatever it be) might have
 been as well let alone, (thinking the Knowledge of their Na-
 tive Tongue to be of little Worth) let them take this along
 with them; that tho’ there are many Things, the Knowledge
 of which may not deserve any great Praise, yet it is scanda-
 lous and shameful to be ignorant of them.

The following Notes the Reader is desired to take
 Notice, belong to the Pages directed to.

Note 1. [Page 11. l. 40, 41.] Mr. Edmond Spen-
 ser, our famous Poet, in his View of the State of Ireland,
 says, That there were two Kinds of Scots (as may be ga-
 ther’d from Buchanan) the one Irin, or Irish Scots, the
 other, Albin Scots; for those Scots are Scythians who
 arriv’d in the North Parts of Ireland, where some of them
 after pass’d into the next Coast Albine, now call’d Scot-
 land, which after much Trouble they possessed, and of
 themselves named Scotland; but in Process of Time (as
 it is commonly seen) the Dominion of the Part prevailt in
 the whole, for the Irish Scots putting away the Name of

Scots, were called only Irish, and the Albine Scots leaving the Name of Albine were called only Scots. Therefore it cometh thence that of some Writers, Ireland is called *Scotia Major*, and that which now is called Scotland, *Scotia Minor*. And he says that the Scythians did from themselves name what we call Scotland, *Scuttenland*, which by Contraction became *Scutland*, or *Scotland*. And we learn from the *Chronicum Saxonicum*, or *Saxon Chronicle*, and from *Bede's Ecclesiast. Hist.* 1. 1. That Ireland was anciently called *Scotta Ea*, the Scots Island; and the learned Dr. Gibson, in his *Explication of the Names of Places at the End of the Chronicum Saxonicum*, p. 43. under the Word *Scottas*, says, *Scoti quo nomine apud Historicos nonnunquam appellantur Hiberni, ut & Scotia nomine vocatur Hibernia*. That is, among some Historians, the Irish are called by the Name of Scots; as Ireland is by the Name of Scotland.

Note 2. [Page 26.] The Word *Clear* has these different Senses. *Clear* may signify, 1. Entire of it self, free & wholly; as *clear* Liberty of our Mind. 2. Not mingled with others; so it is, *Simple*; as *clear Wine*, i. e. without any Mixture of Water; especially, not with worse, and then it is pure, as *clear or pure Wine*, i. e. brought but *Wine and Wine*. A clear Understanding, i. e. A good Understanding. A clear Sight, i. e. A good Sight, a clear Wit, i. e. sprightly, lively. Clear of Sickness, or Pain, i. e. Without Sickness, without Pain. A clear Skin, i. e. Beautiful. A clear Reputation, i. e. a good one. Clear dealing, i. e. frank, open dealing. Clear Weather, Sky, or Water, i. e. Lightsome, fair, bright. Clear Glass, i. e. Transparent, that may be seen thro'. A Clear Sound, that may be heard well. Clear of any Disease, i. e. Not infected, or not diseased. A Clear Estate, i. e. Not in Debt. Clear of any Crime, i. e. Not guilty. A clear Conscience, i. e. Free from Guilt. A clear Coast, i. e. Free from the Enemy. Clear of any Censure, i. e. Not under any Censure. Not hinder'd from being done, then Clear is Easy. Not hinder'd from being known, then Clear is plain, manifest. Not hinder'd from being come to, or pass'd thro', then Clear is what may be easily come to, or pass'd thro', as a clear Way, a clear Passage, &c.

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THE English Grammar.

INTRODUCTION.

MAN, tho' he has great Variety of Thoughts, and such from which others, as well as himself, might receive Profit and Delight; yet they are all within his own Breast, invisible and hidden from others, nor can of themselves be made appear; the Comfort and Advantage of Society, not being to be had without Communication of Thoughts, it was necessary that Man should find out some external or outward sensible Signs, whereby those invisible Ideas or Notions, which his Thoughts are made up of, might be made known to others: For this Purpose nothing was so fit, either for Plenty or Quickness, as those Articulate Sounds, called Words, which with so much Ease and Variety he found himself able to make. Mens Intentions in Speaking are, or at least should be, to be understood; which cannot be, where Men do not use their Words according to the Propriety of the Language in which they speak; for Propriety of Speech is that which gives our Thoughts

Thoughts Entrance into other Mens Minds with the greatest Ease and Advantage; and therefore deserves some Part of our Care and Study. Wherefore those Persons who are desirous to speak or write clearly and correctly in any Language, ought to study *Grammar*.

Note. *Articulate Sounds*, are such as may be exprest by *Letters*. *Inarticulate Sounds*, are such as cannot be well exprest by *Letters*, as *Hissing*, *Coughing*, *Groaning*, *Laughing*, &c. Of *Articulate Words* there are two Sorts; one Sort that denotes or signifies some Person or Thing; and another Sort that has no Signification or Meaning at all; as *Scindapsus*, *Bli&ri*, *Lirum*, *Larum*, *Serelum*, *Scraulum*, &c. where there is nothing but Sound.

C A A P. I.

Of Grammar and its Parts.

* *Grammar* is the Art of Speaking rightly.

N*ote.* I have left out the *Art of Writing*, because that is an Accident of Speech, and none but the essential or chief Things ought to be put into the Definition.

Grammar may be distinguish'd into two Kinds, 1. *Natural* and *General*. 2. *Instituted* and *Particular*.

1. *Natural Grammar*, (which may likewise be stiled *Philosophical*, *Rational* and *Universal*) should contain all such Grounds and Rules as do naturally and necessarily belong to the Philosophy of Letters and Speech in general.

2. *Instituted* and *Particular Grammar*, doth deliver the Rules which are proper and peculiar to any one Language in *Particular*. Wherefore Dr. Wallis justly finds Fault with our *English* Grammarians, where he says, All of them forcing our *English Tongue* too much

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much to the *Latin Method*, have delivered many use-
less Precepts concerning Cases, Genders and Declen-
sions of Nouns; the Tenses, Moods and Conjugations
of Verbs, as also the Government of Nouns and
Verbs, and other such like Things, which our Lan-
guage hath nothing at all to do with.

* There are four Parts of *Grammar*.

Orthography,
Prosody

Etymology,
Syntax.

Note, For since *Speech* consists or is made up of
Words, a *Word* of *Syllables*, and a *Syllable* of *Letters*:
We may divide *Grammar* into four Parts.

1. That Part which treats of *Letters*, or of the most
convenient and proper *Marks* or *Sounds* for the Ex-
pression of *Words*, whether by Writing called *Ortho-*
graphy, or by *Speech* called *Orthoepy*, which ought to
have been reckon'd as a Part of *Grammar* before *Ortho-*
graphy, since *Speech* preceeds *Writing*.

2. That Part which relates to *Syllables*, and treats
of their true Pronunciation in observing due *Accent*
and *Time*, called *Prosody*.

3. That Part which relates to *Words*, and treats of
their *Kinds*, their *Derivation*, their *Endings*, Chan-
ges, their *Analogy*, or Likeness to one another in any
Language, called *Etymology*.

4. That Part which treats of the *right* placing or
joyning *Words* together in a *Sentence*, called *Syntax*;
and this Part is the *End* of *Grammar*. For to what
purpose is it to have *Words*, if we do not join them
together, and yet this is not sufficient, unless we
rightly join them, that is as the best *Speakers* us'd to
do; for Example, *A Stone the Parrot the Boy with kill'd*:
Here are *Words* join'd together, but here is no *Syntax*;
that is, there is no *right* joining of them; for the best
Speakers would thus join them, *The Boy kill'd the*
Parrot with a Stone.

The *Ends* of Language in our Discourse with others,
are chiefly these three. *First*, To make known one
Man's

Man's Thoughts or Ideas to another. *Secondly*, To do it with as much Ease and Quickness as is possible. And *Thirdly*, Thereby to convey the Knowledge of Things. Language is either abused or deficient when it fails of any of these Three.

Questions relating to the first Chapter.

Q. *What is Art?*

A. *Art* is a Method or Way of doing any thing well. Therefore the Word *rightly* might have been omitted in the Definition of Grammar; for no one would suppose that *Art* is doing any thing ill.

Q. *What do you learn Grammar for?*

A. To learn to speak rightly.

Q. *What do you mean by speaking rightly?*

A. Speaking properly and as we ought to speak.

Q. *What are those Sounds called, which Men frame or make in Speaking?*

A. Words.

Q. *What does Grammar treat of?*

A. Words.

Q. *What is the End or Design of Speech?*

A. To declare our Meaning; or to convey the Thoughts of our Minds from one to another.

Q. *What is English?*

A. A Language or Tongue which the People of England speak.

Q. *What is English Grammar?*

A. English Grammar; is the Art of speaking English rightly.

Q. *When does a Man speak English rightly?*

A. When he speaks according to the Custom or Use of the best Speakers.

I shall endeavour to explain what I mean by the Use or Custom of the best Speakers, in the Translation of an Elegant Passage out of *Quintilian*, a judicious Roman Author, l. 1. c. 6. "We ought to determine in the first Place, *says he*, what we mean by that we call Custom; which if it should take its Name from the Practice of the Majority, it will have a very dangerous and bad Influence, not only up-

on Speech, but what is of greater Importance, up-
 on Life. Therefore, as effeminately to smoothe the
 Body, to curl the Hair, and to tiddle in the Baths;
 tho' these are Things that have prevail'd in this
 City, yet they are not to be reckon'd as Customs,
 because there is none of these Actions but what are
 blameable and deserve our Reproof; but we wash,
 we shave, and we live, or eat and drink together,
 according to Custom: So likewise in Discourse,
 if there be any thing that has corruptly prevail'd
 among the Multitude, we must not receive or em-
 brace that for the Rule or Standard of Speech. For
 we know that whole Theaters, and all the Compa-
 ny of the * Circus, have oftentimes declared their
 Satisfaction or Dislike in the same barbarous Ex-
 pressions, with those of the ignorant Mob: I shall
 therefore call the Custom of Speech, the Agreement
 of the Learned, as that of Life, the Agreement,
 or Practice of the Good. A. Gellius, does likewise
 rightly distinguish between the Use of the Vulgar,
 and that of the Learned: l. 16. c. 7.

Q. What is Latin?

A. A Language that the People call'd Romans Spoke.

Q. Is there any real Difference between the Words
 Language and Tongue.

A. No. I know the Objection generally made against calling
 the English a Language, is because it is but a Branch
 of some other. But this Objection seems to be of no
 Force; for the Dispute turns upon the Use of the
 Words Language and Tongue, which we use indiffe-
 rently one for the other. Nay, we translate *Lingua*
Matrices, the Mother Tongues; tho' if you had ra-
 ther say, the Mother Languages, I shall not be angry.
 The whole Dispute is trifling, and did not deserve
 this Note; but People must be pleas'd.

Q. How many Parts of Grammar are there?

A. Four, viz. Orthography, Etymology, Prosody,
 Syntax.

* Circus was a large Place in Rome, where the Peo-
 ple sat to see Horse-Races, and other Publick Shows.

Q. What

Q. What is Orthography?

A. Orthography, is the Art of True Writing, or that Part of Grammar which teaches us how to write every Word with proper Letters. It comes from the Greek Word *Orthos* right, and *Graphe* Writing. For Example, we must write, *Bishop*, not *Buskop*; so *did*, foot, *right*, neither, *frumenty*; not *dud*, *fut*, *mought*, or *med*, *wother*, *furnity*.

Q. What is Orthoepey?

A. Orthoepey, is the Art of True Speaking, and gives Rules for the right pronouncing of Letters, from *Oribos*, right, and *Epos* a Word. For Example, We must not pronounce *stomp*, *shet*, *farvice*, *tunder*, *gove*, *ceend*, *onmost*; but *stamp*, *shut*, *service*, *tinder*, *gave*, *end*, *almost*.

The Difference between *Orthography* and *Orthoepey* is, that the former relates to the True Writing of Words, and the latter to the Right Pronouncing of 'em. Wherefore Teachers ought to take great Care that their Scholars speak out their Words clearly and distinctly, and observe what Impediments of Speech they labour under, and what Letters they are which the Scholars are less able to pronounce; and so shew them how to mend those Defects, by directing them to apply their Tongue, Lips, and other Organs of Speech, to such Postures and Motions, as are proper for the Formation of such and such Sounds or Letters.

Q. What is Prosody?

A. Prosody is the Art of true Pronouncing of Words, in observing *Accent* and *Time*. It comes from *pros*, to, and *ode*, a Song.

Q. What is Accent?

A. It is *Tone* or *Tune*; which is of two Sorts: The *Grave* or low *Tune*; the *Acute* or higher *Tune*; in Latin, *Accentus*, from *ad* to, and *cantus* a *Tone*.

Q. What do you mean by pronouncing with Time?

A. Sounding the Syllables swifter or slower.

Q. What is Etymology?

A. It is that Part of Grammar which teaches you what belongs to each Part of Speech. It comes from *etimos* true & *logos*, Speech.

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Q. What is Syntax?

A. It is a right joining of Words in a Sentence. It comes from the Greek Preposition *Syn*, together, and *taxis*, ordering, or ranking. In Latin it is called *Constructio*, Construction; from *Con* together, and *structio* a Building, or a setting things in good Order.

Q. Whence comes the Word Grammar?

A. From *Gramma* a Letter. Grammar begins with the Letters which are the Elements or Beginnings of Words, and proceeds to the explaining of the Properties of the Words themselves. It takes its Name from the *Grecians*, who not much minding the Study of Foreign Languages, sent their Children to School only to learn to read and write their own Language. Hence *Aristotle* calls Grammar *The Knowledge of Reading and Writing*.

CH A P. II.

Of the Eight Parts of Speech.

TO signify the Difference of our Thoughts or Notions in any Language, there is need of several Sorts of Words: Now every Word being considered as a Part of our Speech or Discourse; the *Grammarians* (or they who write of Grammar) do reckon up eight Sorts of Words of a different Nature, which they call, *Eight Parts of Speech*.

* The Eight Parts of Speech are,

Noun,

Pronoun,

Verb,

Participle,

Adverb,

Conjunction,

Preposition,

Interjection.

Of all which we shall treat in their proper Place.

Questions

Questions relating to the Second Chapter.

Q. What is Speech?

A. Speaking or Discourse.

Q. How many Parts of Speech are there?

A. Eight.

Q. 3. What are their Names?

A. Noun, Pronoun, Verb, Participle, &c.

Q. What do you mean by Eight Parts of Speech?

A. Eight Sorts of Words, which Men use in speaking.

Q. Are there no more than eight Words in a Language?

A. There may be thousands of Words, but yet there are but eight Sorts; for every Word which Men use in speaking, is either a Noun, or a Pronoun, or a Verb, or a Participle, or Adverb, or a Conjunction, or a Preposition, or an Interjection.

Q. Why do they give different Names to the Parts of Speech?

A. To distinguish one Part of Speech from another; in like manner as a Carpenter, to distinguish one Tool from another, calls one an Hammer, another a Chissel, another a Saw; all which Words you shall be plainly taught how to know one from the other.

Q. Are the Parts of Speech the same in English as in Latin?

A. Yes, for that which is a Noun in English, is a Noun in Latin, and so of the rest. But as for Numbers, Cases, Genders, Declensions, Conjugations, &c. These are not the same in both Languages.

CHAP. III.

Of a NOUN.

* A Noun is the Name of a Thing that can be perceived either by the Senses or Understanding.

* A Noun Substantive, is the Name of the Thing it self, as a Man, a Horse, Tree.

* A Noun Adjective, is a Word or Name which

The English Grammar.

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which sheweth the Manner of a Thing, or what a Thing is, and must be joined to the Word whose Manner it sheweth: as *good, bad, wise, foolish, great, small, &c.*

Thing is here to be taken in its largest Sense, as it is the Subject of Thought; for whatever any one can think of, is in some sort, a Thing; and so likewise the Manners of their Being may be so far counted Things, as that they can by themselves employ our Thought.

Questions relating to the Third Chapter.

Q. *What is a Noun?*

A. A Noun is the Name of a Thing.

Q. *Is it not the Thing it self?*

A. No: For Grammar treats of Words and not of Things.

Q. *How do you make it appear that the Words, Man, Horse, Tree, are Substantives.*

A. Because if any one says, *I see a Man, I see a Horse, I see a Tree,* in each Saying the Sense is plain and full, and I understand its Meaning.

Q. *How do you make it appear that the Words, good, bad, wise, foolish, great, small, are Adjectives?*

A. Because if any one says, *I see a good, I see a bad, I see a wise, I see a foolish, I see a great, I see a small,* in these Sayings there is no good Sense, nor do we understand the Meaning of them, but there needs to be put in a Substantive to each Adjective to make Sense; as *I see a good Man, I see a small Horse, I see a great Tree.*

Q. *In these Sayings following, tell me which Nouns are Substantives, and which are Adjectives, and the Reason why?*

The Cat catches Mice,

This is a wise,

The Boy writes a good,

A wise reads Books,

This is a foolish,

They play a small,

Peter loves Pudding,

Horses drink Water,

We love sweet

Q. *Whence comes the Word Noun?*

A. From the Latin Word *Nomen*, a Name.

Q. *From whence comes the Word Substantive?*

A. From

A. From the *Latin Word Substantia, Substance*; because it signifies the *Substance* of the Thing.

Q. Whence comes the *Word Adjective*?

A. From the *Latin Word Adicere, to add*, because it is to be added to the *Substantive*.

In the Words *Noun Substantive*, you may leave out *Noun*, and call it a *Substantive*; so in the Words *Noun Adjective*, you may leave out *Noun* and call it an *Adjective*.

Definitions being only the Explaining one Word by another that is more familiar, so that the Meaning or Idea it stands for, may be certainly known, Languages are not always so made according to the Rules of *Logick*, that every *Term* can have its Signification, exactly or clearly expressed by two others: I have therefore rather endeavour'd after a Description of what the *Terms* mean, than after a strict Definition of them. And I believe it will be objected to me, that I have too strictly follow'd an old Direction;

Σαφέστερον μοι καὶ ἀμεινότερον φησαίω.
Speak more clearly, and less like a Scholar.

CH A P. IV.

Of Substantives, Proper and Common.

THe far greatest Part of Words, that make all Languages, are general Terms; but because there is Occasion to mention this or that particular Person or Thing, they must have their proper Names to be known and distinguish'd by.

* *Nouns* are either *proper* or *common*.

* A *Noun Substantive proper*, is a Word that belongs to some (*individual*) Particular one of that Kind; as *Ann, James, Peter, Mary, &c.*

* A *Noun Substantive common*, is a Word which belongs to all of that Kind; as *Man, Woman, Horse, Tree, &c.*

Besides

Besides Persons, Countries also, Cities, Rivers, Mountains and other Distinctions of Place, have usually found peculiar Names, they being such Words as Men have often Occasion to mark particularly. And it is not to be doubted, but if we had reason to mention particular *Horses*, as often as we have to mention particular *Men*, we should have proper Names for the one, as familiar as for the other; and *Bucephalus* would be a Word as much in Use, as *Alexander*. And therefore we see amongst *Jockeys*, *Horses* have their proper Names to be known and distinguished by, as commonly as their *Servants*; because amongst them, there is often Occasion to mention this or that particular Horse, when he is out of Sight.

It may be farther observ'd that proper Names, when they are attributed to divers Persons, become common Names; as the *Cæsars*, the *Alexanders*; any brave Men being call'd by those Names.

Questions relating to the Fourth Chapter.

Q. Is the Word *Anne*, a proper or common Name?

A. It is a proper Name; because it belongs to some particular Ones of that Kind; for *Anne* is not the Name of every Woman.

Q. Is the Word *Woman*, a proper or common Name?

A. It is common, because it belongs to all of that Kind; for every Woman is called a Woman, but every Woman is not called *Anne*.

Q. Are the Words *Ship*, *River*, *Horse*, proper or common Names?

A. They are common; for every *Ship* is called a *Ship*, and every *River* is called a *River*, &c.

Q. Are the Words *Albermarle* [the Name of a Ship] the *Thames*, *Bucephalus*, proper or common Names?

A. They are proper, because they belong to some particular ones of that Kind; for every *Ship* is not called the *Albermarle*, neither is every *River* called the *Thames*, nor every *Horse* *Bucephalus*.

Of the English Proper Names.

I am sensible that this Account of the English proper Names, does not strictly relate to the Subject of this

this Book; yet because it has some small Relation thereto, and might entertain the Curiosity of some Persons: I had made a Collection of what several Authors have wrote of these Matters, with which I design'd to present the Reader, but being luckily prevented by the better Performance of the ingenious and learned *John Chamberlayne*, Esq; in his most useful Book, *The Present State of Great Britain*: I have chosen rather to give you his Account than my own.

Nomina quasi Notamina. Names were first imposed on Men for Distinction sake, by the *Jews* at their Circumcision, by the *Romans* at the ninth Day after their Birth, and by the *Christians* at their Baptism, of such Signification for the most part, that might denote the future good Hope, or good Wishes of Parents towards their Children.

The *English* Names at Baptism, are generally either *Saxon* or *Norman*, as *Robert*, *Richard*, *Henry*, *William*, *Edward*, *Edmond*, *Edwin*, *Gilbert*, *Walter*, *Leonard*, &c. which are all very significative; or else (especially in later Ages) out of the old and new Testament, *Abraham*, *Isaac*, *Jacob*, *John*, *Thomas*, *James*, &c. Or sometimes the Mothers *Sur-name*, especially if she has been an Heiress, or of superior Birth or Quality to her Husband, and rarely two Christian Names, which yet is usual in other Countries, especially in *Germany*.

Sur-names. J. Names superadded to the Christian Names; the *French* call *Sur-Noms* (i. e.) *Super Nomina*.

The *Hebrews*, *Greeks*, and most other Nations, had no *Sur-names* fixed to their Families, as in these Days, but counted thus, for Example among the *Hebrews*, *Melchi Ben Addi*, *Addi Ben Casam*, &c. So the *Britains*, *Hugh ap Owen*, *Owen ap Rhese*: So the *Irish*, *Neal Mac Con*, *Con Mac Dermoti*, &c.

As Christian Names were first given for Distinction of Persons, so *Sur-names* for Distinction of Families.

About Anno 1000, the *French* Nation began to take *Sur-names*, with *De* prefix of a Place, and *Le* prefix for some other Qualifications, as at this Day is their usual Manner. The *English* also took to themselves *Sur-names*, but not generally among the common People, till after the Reigh of *Edward I.*

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Great Officers of Honour have brought divers Sur-names, as *Edward Fitz-Theobald*, being long ago made Butler of Ireland, the Duke of Ormonde, and his Ancestors descending from him, took the Sur-name of Butler. So *John Count Tankerville* of Normandy, being made Chamberlain to the King of England, above 400 Years ago, his Descendants of *Sherborn-Castle* in Oxfordshire, lately extinct, and of *Prestbury, Mangersbury*, and *Oddington* in Gloucester-shire, from whom the Author of this Account was descended, bear still the same Coat of Arms, by the Name of *Chamberlain*.

At first, for Sur-names the English Gentry took the Name of their Birth-place, or Habitation, as *Thomas of Aston*, or *East-Town*; *John of Sutton*, or *South-Town*; *Henry of Wotton*, or *Wood-Town*; and as they altered their Habitation, so they altered their Sur-name. After, when they became Lords of Places, they call'd themselves *Thomas Aston*, of *Aston*; *John Sutton*, of *Sutton*; *Henry Wotton*, of *Wotton*.

The Saxon common People (as do the generality of the Dutch, Germans, Danes, Islanders and Swedes to this Day) for Sur-names, added their Father's Name, with Son at the End thereof, as *Thomas Johnson*, *Robert Richardson*, and sometimes their Mothers Name in like Manner, as *Bettison*, *Nelson*, and *Margerson*; they also oft took their Fathers Nick-name, or Abreviation with Addition of *s*, as *Gibs*, the Nick-name, or Abreviation of *Gilbert*; *Hobs* of *Robert*, *Nicks* of *Nicholas*, *Bates* of *Bartholomew*, *Sams* of *Samuel*, *Hodges* of *Roger*, *Sanders* of *Alexander*; and thence also *Gibson*, *Hobson*, *Nickson*, *Barson*, *Samson*, *Hodson*, *Sander-son* and *Hutchinson*, &c. Many were also Sur-nam'd from their Trade, as *Smith*, *Foyner*, *Weaver*, *Walker*, that is, *Fuller* in old English, and *Coff*, that is *Smith* in Welch, &c. Or from their Offices, as *Porter*, *Steward*, *Shepherd*, *Carter*, *Spencer* (that is *Steward*) *Cook*, *Butler*, *Kemp*, that is in old English, *Soldier*; or from the Place of Abode, as *Underwood*, *Underhil*; also *Alwood*, *Atwell*, *Atbil*, which three last are shrunk into *Wood*, *Wells*, *Hill*; or from their Colour or Complexion, as *Fairfax*, that is *Fairlocks*; *Pigot*, that is *speckled*, *Blunt*, or *Blind*, that is, *Flaxen Hair*. So from Birds,

as

as *Arundel*, that is *Swallow*; *Corbet*, that is *Raven*; *Wren*, *Finch*, *Woodcock*, &c. So from Beasts, as *Lamb*, *Fox*, *Moyle*, that is, *Mule*. From Colours, as *Black*, *White*, *Brown*, *Red*, *Green*. From the Winds, as *East*, *West*, *North*, *South*. Sometimes from Saints, as *St. John*, *St. George*, *St. Leger*, *St. Amand*, *Seymour* (i. e. *St. Maur*), &c.

The Normans at their first coming into England, brought *Sur-names* for many of their Gentry, with *De* prefix'd, as the French do generally at this Day, and their Christian Names were generally *Scandic*, they being originally descended from *Norway*, inhabited by the Progeny of the old *Scandians*; and some for about 200 Years after the Conquest, took for *Sur-names*, their Father's Christian Name, with *Fitz* or *Fils* prefix'd, as *Robert Fitz William*, *Henry Fitz-Gerard*, which is as much as *Williamson*, *Gerardson*, &c.

The Britains, or *Welch*, more lately refin'd, did not take *Sur-names* till of late Years, and that for the most Part only by leaving out *a* in *ap*, and annexing to *p* their Fathers Christian Name, as instead of *Evan ap Rice*, now *Evan Price*; so instead of *ap Howel*, *Powel*; *ap Hugh*, *Pugh*; *ap Rogers*, *Progers*, &c.

The most ancient Families, and of best Account for *Sur-names* in England, are either those that are taken from Places in *Normandy*, and thereabouts in *France*, and from some other *Transmarine* Countries; or else from Places in *England* and *Scotland*, as *Evereux*, *Chaworth*, *Nevil*, *Montague*, *Mobun*, *Biron*, *Bruges*, *Clifford*, *Berkly*, *Anwers*, *Arcy*, *Stourton*, *Morley*, *Courtney*, &c. which anciently had all *De* prefix'd, but of latter Times generally neglected, or made one Word, as *Devereux*, *Danvers*, *Darcy*, &c. unless we should more esteem those, whose Ancestors were of great Account here before the *Norman Conquest*, and their Posterity have still flourish'd ever since, as *Arden*, *Ashburnham*, &c.

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CH A P. V.

Of N U M B E R S.

Number, is the Distinction of One from Many.

* **T** Here are two Numbers, the *singular* and the *plural*.

* The *Singular Number* is used when we speak but of one *Thing* or *Person*; as a *Stick*, a *Boy*.

* The *Plural Number* is used when we speak of more than one *Thing* or *Person*; as *Sticks*, *Boys*.

* The *Plural Number* in *English* is commonly made by putting *s* to the *Singular*; as *Stick*, makes in the *Plural Sticks*; so *Boy* makes in the *Plural Boys*.

But when the *Singular* ends in *ch*, *sh*, *fs*, or *x*, then the Pronunciation requires that *e* be put before *s*, or (which is all one) that *es* be added to the *Singular*, as,

Church,	} makes	{	Churches,
Brush,			Brushes,
Witness,			Witnesses,
Box,			Boxes.

Note, The *Plural Number* (when it is made by putting only *s* to the *Singular*) has no more Syllables than there are in the *Singular*; as in *Boy* there is but one Syllable, so in the *Plural*, *Boys*, has likewise but one; and as in *Father*, there are but two Syllables, so in the *Plural*, *Fathers*, there are no more. But when the *Singular Number* ends in *se*, *ze*, or in *ce*, *ge*, pronounced soft, then the *s* that is added, cannot be heard in the Sound, except it makes another entire Syllable. For Example, *Horse* in the *Singular* hath but one Syllable, but *Horses*, the *Plural*, has two; so

so *Face*, in the Singular, has but one Syllable, but *Faces*, the Plural, has two.

* But Words that end in *f* or *fe*, do (for better Sound sake) make the *Plural*, by changing *f* and *fe* into *ves*, as

Calf,	}	makes	Calves,		Sheaf,	}	makes	Sheaves,
Half,			Halves,		Shelf,			Shelves,
Knife,			Knives,		Self,			Selves,
Leaf,			Leaves,		Thief,			Thieves,
Loaf,			Loaves,		Wife,			Wives,
					Wolf,			Wolves,

Yet this is not always, for these Words following, with several others are excepted, as

Hoof,	}	makes	Hoofs,
Roof,			Roofs,
Grief,			Griefs.

So Dwarf, Mischief, Handkerchief, Relief, Scarf, Wharf, Reproof, Strife, Scoff, Skiff, Muff, Ruff, Cuff, &c. But Staff makes Staves.

So in Words ending in *s* and *th*, tho' the Writing is not changed, yet the Sound is softened; for in *House*, the Sound of *s* is changed into *z*, as *Houze*, *Houses* [*Houzes*]; so *th* is sounded as *dh*, as in *Path*, *Paths*, [*Padhs*]; *Cloth*, *Clothes* [*Clodhes*]; *Sheath*, *Sheaths* [*Sheadhs*]. But *th* in *Earth* keeps its own Sound.

As Nouns ending in *y* do often change *y* into *ie*, so *ys* in the Plural, is often changed into *ies*, as

Heresy,	Heresys,	or	Heresies,
Cherry,	Cherrys,		Cherries,
Inquiry,	Inquirys,		Inquiries.

* Some Words do form or make the Plural otherwise than by taking *s* or *es*, and are therefore Irregular.

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Singular.		Plural.		Singular.		Plural.
Die,	} makes	Dice,	} makes	Foot,	} makes	Feet,
Moufe,		Mice,		Tooth,		Teeth,
Loufe,		Lice,		Penny.		Pence.
Goofe,		Geefe,		which is a Contraction of Pennys.		

But these, *Ox, Oxen, Click, Chicken, Child, Children, Brother, Brethren*, are Imitations of the Dutch Plural which ends in *s*, and frequently in *en*. Man among the Saxons was an irregular Word. All the Compounds of Man, make their Plural in *en*, as *Woman, Footman, Horseman, Statesman*, in the Plural, *Women, Footmen, Horsemen, Statesmen, &c.*

Some Words are used in both Numbers, as *Sheep, Hefe, Swine, Chicken, Fern, Pease, Deer, Fish, Mile*.

Note, *Swine* is a Contraction of *Sowin*; we likewise say *Sows* from *Sow*, which is spoken of the Female only; but *Swine* is used in both Numbers, and spoken of both Sexes. *Fish* makes likewise *Fishes*, as *Mile* does *Miles*; but it is better to say in the Singular a *Pea*, in the Plural *Peas*.

Brother makes also *Brothers*, for we seldom use *Brethren*, but in Sermons, or in a Burlesque Sense.

Some do use *Kine* (a Contraction of *Cowin*) for *Cows*, *Shoon* for *Shoes*, *Eyen* for *Eyes*, and *Houfen* for *Houses*. But these Plurals are not to be imitated.

* Some Words have no Singular Number.

As *Ashes, Bowels, Entrails, Breeches, Bellows, Scissars, Bears, Snuffers, Tongs*.

* Some Words have no Plural Number.

As the proper Names of *Cities, Countries, Rivers, Mountains*; the Names of *Virtues, Vices*; So the Names of *Metals*, as *Gold, Silver, Copper, &c.* The Names of several Sorts of *Corn*, as *Wheat, Rye, Barley, &c.* except *Bean*, which makes *Beans*, and *Pea, Peas*. *Bread, Beer, Ale, Honey, Milk, Butter*, want the Plural, with many others; but these Examples may suffice for the present.

E

* Nouns

* *Nouns Adjective* have no Difference of *Numbers*.

Note, For as we say, a good Boy in the *Singular*, so we say, good Boys in the *Plural*; where you see the *Adjective* is the same. Yet sometimes we meet *Adjectives* with an *s* added to make them *Plurals*; as *Good*, *Goods*, *New*, *News*; but then they become or are made *Substantives*, as *Goods* for good Things; so *News* for new Things, *Blacks* for black Men, or black Colours; *Whites*, *Reds*, for white or red Colours. In like Manner the *Grammarians* use *Substantives*, *Adjectives*, for *Nouns Substantive*, *Nouns Adjective*; except *this*, which makes *these*, and *that*, *those*.

Questions relating to the Fifth Chapter.

- Q. What is Number?
 A. Number is the Distinction of one from many.
 Q. How many Numbers are there?
 A. Two, the *Singular* and the *Plural*.
 Q. When do we use the *Singular* Number?
 A. When we speak but of one Person or Thing.
 Q. When do we use the *Plural* Number?
 A. When we speak of more Things or Persons than one?
 Q. How is the *Plural* Number in English made?
 A. By adding *s* to the *Singular*.
 Q. Is it always thus made?
 A. Not always; for to words that end in *ch*, *sh*, or *x*, *es* is added, as *Church*, *Churches*, &c.
 Q. What do you note or observe in Words that end in *fe*, *ze*, or in *ce*, *ge*?
 A. Those Words gain a Syllable more in the *Plural* than they had in the *Singular*.
 Q. How comes this to pass?
 A. The *s* that is added to make the *Plural*, would not be heard in the Sound, unless it made another entire Syllable.
 Q. How do Words that end in *f* or *fe*, make the *Plural*?
 A. By changing *f* or *fe* into *ves*.

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Q. What is the Reason of this Change?

A. It is for better Sound sake; *f* and *v* being Letters that are easily chang'd the one for the other.

Q. Do all Words form or make their Plural by adding *s* to the Singular?

A. No: Some do not; for *Mouſe* makes *Mice*, and *Tooth*, *Teeth*, &c. with ſeveral others which are Irregular.

Q. What do you mean by Irregular?

A. That Word is ſaid to be irregular, or excepted, which is contrary to, or that does not follow the general Rule.

The General Rule in this Place, is that the Plural Number is made by adding *s* or *es* to the Singular.

Q. What is a compounded Word?

A. It is a Word that is made up of two or more ſingle Words, as *Footman* is made up of *Foot* and *Man*; ſo *Coachman*, is made up of *Coach* and *Man*.

Q. Have all Nouns a Plural Number?

A. No: For ſome Nouns have no Plural; and others have no Singular; and ſome few on the other hand are uſed in both Numbers.

Q. Whence comes the Word Number?

A. From the Latin Word *Numerus*, Number.

Q. Whence comes the word Singular?

A. From *Singularis* or *Singulus*, a ſingle one.

Q. Whence comes the word Plural?

A. From *Pluralis* or *Plus* more.

C H A P. VI.

Of the English Genitive Caſe, with a Note concerning Gender.

As the Mind is not always employ'd about ſingle Objects only, but does likewiſe compare one thing with another, in order to expreſs the Relation and Reſpect that Things have to one another.

In the Latin and Greek Tongues, they make different Endings of the ſame Noun, to denote theſe Re-

ferences or Respects, and these different *Endings*, are called *Cases*. The *Latins* have six in each Number, whose Names are as follow,

The Nominative,	The Accusative,
The Genitive,	The Vocative,
The Dative,	The Ablative.

But the *Respect of Things* to one another in our Language, is shewn by the help of certain Words called *Prepositions*; such are *of*, *to*, *from*, &c. So that we have no *Cases*, except the *Genitive*, whereby we are freed from a great deal of Trouble and Difficulty that is found in other Languages from these Things.

* *The Genitive Case in English ends in the Singular and Plural Number in s or es (if the Pronunciation requires it) as Man's Nature, or the Nature of Man ; Mens Nature, or the Nature of Men ; Milton's Poems, or the Poems of Milton ; the Churches Peace, or the Peace of the Church.*

Note, This *Genitive Case* answers to the *Genitive* of the *Latins*, and to the *English Preposition of*, signifying, 1. The *Possessor*. 2. The *Author*. 3. The *Relation of a Thing*, as *Peter's Horse*, or the *Horse that Peter possesses*, or has. So *Milton's Poems*, or the *Poems of Milton*, that is, the *Poems that Milton made*. The *King's Son*, or the *Son of the King*.

By *Relation*, I here mean, that which is natural, as the *Relation of Father to Son*, &c.

* *If the Substantive be of the Plural Number, the first s is cut off ; as the Warrior's Arms, or the Arms of the Warriors ; the Stones End, or the End of the Stones ; for the Warriors's Arms the Stones's End.*

Note, I say, the first *s* is cut off, or left out, for when the Substantive Plural ends in *s* (it sometimes ending in *en*, as *Women*) there will be a double *s*; one *s* that makes the Plural, as *Warriors*, and another *s* that makes the Genitive Case, as *Warriors's*; then the former *s* is cut off, or left out for better Sound sake.

* But when the Singular Number ends in *s*, both the *s's* are for the most Part expressed, as *Charles s Horle, St. James's Park.*

Note, Yet here, when the Pronoanciacion requires it you may leave out the first *s*, as *Priamus Daughter, Venus Temple*, for *Righteousness's sake.*

* But when three Substantives come together, the Genitive Case is made by adding *s* to the second, as, *The Queen of England's Crown, the King of Spain's Court.*

Where you may see *s* is added to the second Substantive, and for this Reason, because the *Queen of England's*, is reckon'd but as one Substantive.

Sometimes you will find two or three of these Genitives put together, as, *Peter's Wife's Portion*; that is, the Portion of the Wife of *Peter*; *Peter's Brother's Wife's Portion*; that is, the Portion of the Wife of the Brother of *Peter*.

* This Genitive Case is always put before the Substantive it is to be joyned to; as, *Man's Nature*, not *Nature Man's*; *Milton's Poems*, not *Poems Milton.*

Note, The Learned Mr. Benjamin Morland of Hackney, makes this Form of Speech to be a Genitive Case. This Genitive is a plain Imitation of the Saxon Genitive Case, which ends in *es*; as, *Godes Sung*, the Son of God; so the Church of *St. Mary*, situated on

the Bank of the *Thames*, is called *St. Mary Overs*, that is, *St. Mary of the Bank*; for *Overs* comes from the *Saxon* Genitive *Oferes*, by changing *f* into *v*, (these Letters being frequently chang'd the one for the other) for *Ofer* or *Ofre* is *Saxon* for a Bank. It is farther observable, that the *Saxons* did seldom change the Cases of the *Latin* Proper Names in their Translations, but let them remain in the *Nominative*, *Dative*, and other Cases, as they found them; yet they us'd to change the *Genitive* of those Names into *es*, in Imitation of their own *Genitive*, *Albanes*, *Christes*, of *Christ*, of *Alban*. The *Dutch* *Genitive* does likewise end in *s*, as *Pieters Book*, *Peter's Book*; *David's Psalmen*, *David's Psalms*. But to conclude, the Learned *Dr. Hicks*, whose Judgment in these Matters, no one will pretend to dispute, speaking of the following *Saxon* Declension,

Singular Numb.		Plural Numb.	
Nom.	Smith,	Nom. *	Smithas,
Gen. *	Smithes,	Gen.	Smitha,
Dat.	Smithe,	Dat.	Smithum,
Accu.	Smith,	Accu.	Smithas,
Voc.	Smith,	Voc.	Smithas,
Abl.	Smithe,	Abl.	Smithum.

Says, hence (that is from the *Genitive Singular*, and *Nominative Plural*, mark'd with * an *Asterisk*, or Star, the *Genitive Singular*, and *Nominative Plural* of *English* Nouns, end regularly in *s* or *es*, as in *Stones*, which is as much as *Lapis* of a *Stone*, and *Lapides*, *Stones*, that is more than one.

But they are mistaken, who think the *s* is added instead of *his*, (the first Part of the Word *his* being cut off) and therefore that an (') *Apostrophe* is either always to be written, or at least to be understood: For tho' we don't deny but that the Mark of the *Apostrophe* may sometimes be properly enough made, that the Use of the Letter *s* may, when there is Occasion, be more clearly perceiv'd; but that the *Apostrophe* ought always to be made, and that it is therefore to be made, to denote the Word *his*, is what we can by

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no Means grant. For it is added to the *Proper Names* of Women, to Substantives of the *Plural Number*, where the Word *his* cannot without a *Solecism*, or *Impropriety of Speech*, have Place. It is likewise added to the Words *Ours*, *yours*, *theirs*, *hers*, where no one can imagine the Word *his* to be included. And indeed the Word *his*, as likewise the *Interrogative whose*, are nothing else, but *hee's*, *who's*; where *s* has the same Power, as the *Genitive Case* of other Words; for *hee's Book*, is the *Book of him*, *who's Book*, or the *Book of whom*. So *its* is wrote for *it's* or *of it*. But *his* is written for *hee's*, by the same Mistake as we sometimes write *bin* for *been*; likewise *whose* for *who's* proceeds from the same Mistake; as when we write *done*, *gone*, *knowne* or *known*, *growne* or *grown*, for *doen*, *goen*, *knowen*, *growen*, or for *do'n*, *go'n* *know'n*, *grow'n*, every where against the *Analogy* of the Language.

A Note concerning Gender.

As we have just mention'd one great Advantage of our Language, in being freed from that Trouble and Difficulty which arises in the *Greek* and *Latin*, from the Variety of Cases; so we shall now take Notice of another Advantage it has, full as great as the former.

Of all the *Languages*, both *ancient* and *modern*, there is none but what admits of some Difference of Gender in their *Nouns*, except the *English*. To which I shall add, what Mr. *Web* (in *Essay towards a primitive Language*, p. 192.) says, The *Chinois* are not troubled with Variety of *Declensions*, *Conjugations*, *Numbers*, *Genders*, *Moods*, *Tenses*, and other Grammatical Niceties, but are absolutely free from all such perplexing Accidents, having no other Rules in Use, than what the Light of Nature dictated unto them, whereby their Language is plain, easie, and simple, as a *natural Speech* ought to be.

* Gender is the Distinction of Sex.

* There are two Sexes, the *Male* and the *Female*.

* We have Four *Ways* of distinguishing the Sex.

I. When we would express the Difference of Sex, we do it (after the same Manner as we distinguish the Ages and other Accidents) by different Words.

So in the Relations of Persons,

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Boy	Girl	Batchelour	Maid
Buck	Doe	Brother	Sister
Bull	Cow	Father	Mother
Cock	Hen	Friar	Nun
Dog	Bitch	Husband	Wife
Drake	Duck	King	Queen
Drone	Bee	Lord	Lady
Gander	Goose	Nephew	Niece
Horse	Mare	Sloven	Slut
Man	Woman	Uncle	Aunt
Milter	Spawner	Widower	Widow
Stag	Hind		

II. But when there are not two different Words to express both *Sexes*, or when both *Sexes* are comprehended under one *Word*, then we add an *Adjective* to the Word to distinguish the Sex, as a *Male Child*, a *Female Child*, a *He Goat* for the Male, a *She-Goat* for the Female.

III. Sometimes we add another Substantive to the Word, to distinguish the Sex; as a *Man-Servant*, a *Maid-Servant*, a *Cock-Sparrow*, a *Hen-Sparrow*.

IV. There are likewise, some few Words, which distinguish the *Female Sex*, from the *Male*, by the ending [*ess*].

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Abbot	Abbess	Lion	Lioness
Actor	Actress	Marquess	Marchioness
Adulterer	Adulteress	Master	Mistress
Ambassadour	Ambassadress	Prince	Princess
Count	Countess	Prior	Prioress
Deacon	Deaconess	Patron	Patroness

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Duke	Dutchess	Poet	Poetess
Electoꝛ	Electress	Prophet	Prophetess
Emperour	Empress	Shepherd	Shepherdess
Governour	Governess	Tutor	Tutress
Heir	Heiress	Vicount	Vicountess

And two Words in [ix] *Administratrix, Executrix.*

But the common Words that we use to express the Difference of Sex by, are *He* and *She*; when we speak of the *Male Sex*, we use the Word *He*; when we speak of the *Female Sex*, we use the Word *She*: But when we speak of a *Thing* that is neither of the *Male* nor *Female Sex*, we use the Word *It*. For Example, speaking of *Butter*, we do not say *He* or *She* melts, but *It* melts; so speaking of *Beer*, we do not say *He* or *She* is good, but *It* is good.

But these Words *He, She, It*, are Adjectives, and so fall under the *Second Rule*.

There are some Words, which tho' they denote, or express Things that cannot be said to be of any Sex; yet common Custom does often use them, as if they were of the *Male* or *Female Sex*. For, speaking of the *Sun*, we say, *His* going forth is from the *End* of the *Heaven*, and *his* Circuit to the *Ends* of it. Speaking of the *Church*, we say, *She* hath nourished her *Children*, but *they* have rebelled against her.

Where in the first Example, we may take Notice, that *His* is spoken of the *Sun*, as if *Sun* was of the *Male Sex*: And in the second Example, *She* is spoken of the *Church*, as if *Church* was of the *Female Sex*.

Mr. Ray says, that *Queen* was used by the Saxons to signify the *Female Sex*, because *Queen Fugol* was used for a *Hen-Fowl*. So *Wheen-Cat*, is used in the North for *Queen Cat*; *Quino* or *Quens* is *Gothick* for a *Woman* or *Wife*, and *Gune* is *Greek*.

Tho' what has been already said, may be counted unnecessary, since the *English Tongue* has no *Genders*, yet because it may gratifie some Readers, I'll venture to add another Observation, which is, that the *Genders* called *Masculine, Feminine* and *Neuter*, do not even among the *Latins*, always distinguish the Sex; for *Mancipium* a *Slave*, *Scortum* a *Whore*, are of the

the *Neuter Gender*; *Gladus* a *Sword*, *Arcus* a *Bow*, are of the *Masculine Gender*; *Sagitta* an *Arrow*, and *Acus* a *Needle*, are of the *Feminine Gender*. For such has been the Inconstancy of Custom, in Relation to Gender, that sometimes Regard has been had only to the Signification of *Nouns*; that is, whether they denoted Things that were of the *Male* or *Female Sex*: At other Times, without considering either Signification or Ending, It has given to *Nouns*, what Gender it pleased. The Learned Dr. *Hicks* observes, that *Sun* [*Sunna* or *Sunne*] among the *Saxons* is of the *Feminine Gender*, and *Moon* [*Mona*] to be of the *Masculine Gender*. To which we may add, that *Sun* likewise in the *German Tongue* is of the *Feminine Gender*; and *Wife* in the *Dutch* of the *Neuter*.

Questions relating to the sixth Chapter.

Q. What is Case?

A. Case is changing the Ending of a *Noun*.

Q. How many Cases have the *Latins*?

A. Six, the *Nominative*, the *Genitive*, the *Dative*, &c.

Q. What did the *Latins* mean by declining a *Noun*?

A. Changing its Ending. As for Example, in the Word *Deus* which is *Latin* for *God*; the *Nominative Case* which ends in *us*, is changed in the *Genitive Case* into *i*, and in the *Dative Case* *us* is changed into *o*, and in the *Accusative Case* *us* is changed into *um*. As

Nominative, Deus.

Dative, Deo.

Genitive, Dei.

Accusative, Deum.

Q. Why did the *Latins* change the Endings of their *Nouns*?

A. To show the Relation or Respect that Things have to one another, as *Equus Petri*, the *Horse* of *Peter*, *dedit Petro*, he gave to *Peter*. Where *i* in *Petri* answers to our Word *of*, and *o* in *Petro*, answers to our Word *to*.

Q. Have the *English* any Cases?

A. They have but One, called the *Genitive Case*.

Q. How is the *Genitive Case* made?

A.

A. By putting *s*, or *es*, if the Pronunciation requires it, to the Singular or Plural Number; as, the *Masters Book*, or the *Book of the Master*; the *Churches Peace*, or the *Peace of the Church*.

Q. If the English have but one Case, how do they express the Relation and Respect of Things to one another?

A. They do it by the Help of certain Words called Prepositions, such are, *of*, *to*, *from*, *with*, &c.

Q. Is not *of God*, in this Sentence, the Love of God a Genitive Case?

A. No, for they are two Words; *Of* is a Preposition, and *God* is a Noun. Now Case is the Alteration of the Noun: But you see the Ending of the Noun *God*, is not changed to make a Case: For we say, *God loves*, the *Love of God*, *Enoch walked with God*; which Words if wrote in Latin, wou'd be, *Deus God*, *Dei of God*, *Deo with God*. Where you may observe that the Latin Word has three Endings or Cases, that is, *us*, *i*, *o*, but the English Word, *God*, is the same in all the three Places.

Q. Suppose two *s*'s come together in the Genitive Case?

A. We cut off the first *s* thus; the *Warrior's Arms*, for the *Warriors's Arms*.

Q. How comes two *s*'s to meet together?

A. Because there is one *s* that makes the Plural Number, as *Warrior*, in the Plural, *Warriors*; and another *s* that makes the Genitive Case, as *Warriors's*.

Q. When the Singular Number ends in *s*, are both the *s*'s to be written in the Genitive Case?

A. Yes, for the most Part; as, *St. James's Park*.

Q. Is it then always necessary to do so?

A. No, for when it sounds better without the *s*, the first *s* may be left out; as, *Priamus Daughter*, for *Priamus's Daughter*, &c.

Q. But if three Substantives come together, how do you make the Genitive Case then?

A. By adding *s* to the second Substantive; as the *Queen of Englands Crown*.

Q. How happens this?

A. Because the *Queen of England's* is reckon'd but as one Substantive.

Q. Mayn't I say, the *Book Master's*, as well as the *Master's Book*?

A. No

A. No, for the *Genitive Case* is always set before the *Substantive* it is to be joined to.

Q. Is not this s added instead of his?

A. No, for then *Marys Book*, would signifie *Mary his Book*; so likewise when I say, *Susan's Fan*, the Sense wou'd be, if s was put for *his*, *Susan his Fan*, &c.

Q. Is it necessary that an ['] Apostrophy should be always written before the s?

A. No.

Q. When must I write it?

A. When you have a Mind that the Use of the Letter s should be more clearly perceived.

Q. What is Gender?

A. The Distinction of Sex.

Q. How many Sexes are there?

A. Two, the *Male* and *Female*.

Q. Has the English Tongue any Gender?

A. No.

Q. How do they distinguish the Sex?

A. They do it Four Ways,

I. By two different Words, as *Boy* for the *Male*, *Girl* for the *Female*.

II. By putting an *Adjective* to the Word, when there are not two different Words to express both Sexes; as a *Male Child*, a *Female Child*.

III. By adding another *Substantive* to the Word, as a *Man-Servant*, a *Maid-Servant*; a *Cock-Sparrow*, to express the *Male*, a *Hen-Sparrow* for the *Female*.

IV. In some few Words the *Female* is distinguished from the *Male*, by the Ending [*ess*,] as *Dutchess* is the *Female*, of *Duke* the *Male*.

Q. But what are the Words that you generally use, when you speak of a Thing that is Male or Female, &c.

A. When we speak of the *Male* we say *He*, when we speak of the *Female* we say *She*, but when we speak of a Thing, that is neither of the *Male* nor *Female* Sex we say *It*. Give Examples.

Q. How many Genders have the Latins?

A. They commonly reckon Seven; but the Three Chief are, the *Masculine*, signifying the *Male Sex*, the *Feminine*, signifying the *Female*, and the *Neuter*, signifying neither one nor the other. But I have already observ

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observ'd that these *Genders* among the *Latins*, do not always distinguish the *Sex*.

Q. From whence comes the *Word Case*?

A. From the *Latin Word Cases*, which comes from *Cadere* to fall. *Case* being as it were (among the *Latins*) the falling of the *Noun*, for the first, or *Nominative Case*, is *Dew*, then by declining or bending down, it falls into *Dei*, which falls into *Deo*, &c. But, *Ut jocularia, ridens, Percurro: quanquam ridentem dicere verum quid vetat?*

Q. Whence comes the *Word Gender*?

A. From the *Latin Word Genus*, which comes from the *Greek, Genos*, a *Word* of the same *Signification*.

CHAPTER VII.

Of the ARTICLES.

NOUNS commonly signifying *Things* in a general and large Sense and Manner; certain Words call'd *Articles*, are made use of in some Languages, as in the *Greek, Welch, English*, and several others, to determine and fix their Signification, and apply them a particular *Thing*.

For Example, If we say it is a *Happiness* to be *Queen*; this Expression is large and not determin'd, for it may be *Queen* of *England, Sweden*, or any other Place; but if you add *the* to the *Word Queen*, it fixes and determines of what Place you mean it is a *Happiness* to be *Queen*, and cannot be understood but of the *Queen* of a particular Place or People, mention'd just before. We therefore generally set before *Substantives* for the more clear and particular expressing of them, two Words called *Articles, A* and *The*.

* An *Article* is a *Word* set before a *Substantive*, for the clearer and more particular expressing of it; as a *Man*, that is, *some Man* or *other*, *the Man*, that is, *some certain Man*, of whom you have spoke before.

* There

* There are two *Articles*, *A*. and *The*.

Note, These are really Nouns *Adjective*, and are used almost after the same Manner as other *Adjectives*. Therefore I have not made the *Article* (as some have done) a distinct Part of Speech. These *Articles* answer to *Un* and *Le* of the *French*, and to *Ein* and *Der* of the *Germans*. It is true, the *Articles* are but few, but they are of very frequent use; and such as will discover any Stranger in the World from a Natural *Englishman*: And indeed it is not every *Englishman* that knows how rightly to use 'em. Though these be not absolutely necessary to some Languages, for the *Latin* is without them; yet they are so convenient, for the Clearness and Distinctness of Speech to others, that all the *Western Languages* have them, though variously used in each; and the *Eastern Tongues* have their *He Emphaticum*, and the *Greek* has its *o*, which answers to one of our *Articles*.

* *A* is an *Article* that may be applied indifferently to any one particular Person or Thing.

A is a Numeral *Article*, or an *Article* of Number, and signifies as much as *One*; tho' less emphatically; that is, not in so strict a Sense as *One*.

* Before Vowels, instead of *A*, we generally use *An*; as *an Ass*, *an Aunt*, *an Ox*; not *a Ass*, *a Ox*, &c. So likewise before *h* we do for the most Part use *An*, not *A*; as *an Horse*, *an House*, *an Hymn*, &c.

Note, *A* or *An*, denotes or signifies the applying of a general Word to some one particular Person or Thing, in a large and undetermined Sense, that is, not telling what particular Person or Thing you mean; as, *Patience is a Virtue*, and therefore is set only before

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fore Nouns of the *Singular Number*; for if a general Word be apply'd to more particulars than *One*, it is express'd by the *Plural Number*, (which is really the only use of the *Plural Number*) for it is plain, that *Men* is spoken of *particular Men*, and *Virtues*, of *particular Virtues*.

* *The* is an *Article* that declares, or shows, what particular Thing or Person is meant in speaking or writing. It signifies as much as *that*, but less emphatically, *that* is not so fully.

Note, *The* denotes or signifies the Determination or fixing the Sense of one or more particulars; as we say, *Earth*, when we mean the *Element of Earth*; but we say *the Earth*, when we mean the *Terrestrial-Globe*, or the *Globe of the Earth* (which is a determinate or fixed Individual, or Particular). So we say, *a Bottle*, when we speak of any *one Bottle*; but we say, *the Bottle*, when we speak of some *one particular Bottle*.

The, is a *Demonstrative Article*, because it shows what particular you mean; and is apply'd only to such a Person or Thing, as the Hearer or Reader knows, or hath Reason to know, because of its eminence, or because of its being mention'd before.

This *Article* is set both before the *singular* and *plural Number*; because we can speak determinately, or in a fixed Sense, as well of *one*, as of *many Particulars*; as *the Man*, that is, *he who wrote the Book*; *the Men*, that is, *they who robb'd the House*. In short, *A*, or *An*, does mostly note an undetermin'd Particularity, or Unity: *The* commonly determines the Kind or Kinds, the Sort or Sorts, particular or particulars of Things.

Farther Observations concerning the Articles.

1. The *Articles* do properly belong to the Nouns *Substantive*, and are put before them, yet where the *Adjective* goes before the *Substantive*, as it generally does, the *Article* is put before the *Adjective*, as *a wise Queen*, *the pretty Bird*.

Except, after *such* and *what*, and the *Adverbs* of *Compa-*

Comparison; *as, so, too*; (and scarcely after any other Words) where the Article *A* is put between the Adjective and its Substantive; as, *Such a Man, he gave me such a Book; too little a Coat; too big a Pot. What a Man is he? What a noise is that? He is as great a Clown as you. He is as silly a Man, &c. What a sneaking Man is he? Such a Gift, is too small a Reward for so great a Labour, and as great a Benefit.*

These are particular Phrases or Ways of Speaking; *Many a Man, for many Men; never a Man for no Man* Though there is the same Difference between *many a Man*, and *many Men*; *never a Man* and *no Man*, as there is between *every Man*, and *all Men*; for *many a Man*, *never a Man*, *every Man*, are taken Distributively, and the others are taken Collectively, as they call it.

2. We do not set these Articles before any Adjective, that does virtually, or in effect include them in it self; as in *one Man, some Man, any Man, this or that world*; where *one, some, any*, do virtually include [*a*]. So *that* and *this* signify as much as [*the*].

3. The Articles are not put to the Pronouns, *I, Thou, You, VVe, Xe, My, Thy, Our, &c.* We do indeed use them before *same, self, he, she*; as *the same, the self, a or the he; a or the she*; yet here some Substantive is understood, as *the same*, that is, *Person or Thing*; and so of the rest; though I take *self* to be a Substantive; but of this we shall speak in the Chapter of Pronouns.

4. Adjectives, when they are used as Substantives, admit of the Articles before them; as *the News, the Adjective, the Substantive*: Where in the first Word *Things*, in the other two, *Noun* is understood: So likewise in these Examples, *A many*, put for a Multitude; *a Score, a Hundred, a Thousand, a Million*; the Article *a* is set before them, because they are counted Substantives: But all the other Cardinal Numbers, such are *one, two, three*, and their Compounds, *thirteen, fourteen, &c.* have no Articles before them; but the Ordinal Numbers, such are *first, second, third*, and their Com-

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pounds, *thirteenth, fourteenth, &c.* admit or take the before them, as *the first Book, William the Third.*

5. The Articles are not put before Nouns, when used in a general and large Sense, as, *Virtue alone makes a Man happy. Money answers all Things.* For in this Sentence, *the Piety of the Queen makes her beloved;* here we may say *the Piety*, because of the *Queen* being added to it, makes it particular.

6. The Articles are not set before the particular Names of *Virtues*, as *Justice, Sobriety, &c.* Of *Vices*, as *Drunkenness, &c.* Of *Metals*, as *Gold, Silver, &c.* Of *Corn*, as *Wheat, &c.* Of *Herbs*, as *Marjoram, &c.*

7. The Articles are not put before a proper Name, because that includes or signifies a Determinate Individual or particular Thing.

Except, 1. When it is for Distinction sake; as *He is a Churchill;* that is, *one whose Name is Churchill;* so *the Talbots*, that is, *the Family of the Talbots:* Or by Way of Eminency, as *the Alexanders, the Casars, the Marlboroughs, the Eugenes;* any Brave and Valiant Men being called by those Names.

2. When some Substantive is understood, as *the Albermarle*, that is, *the Ship Albermarle.* *He was drown'd in the Thames, in the Rhine, or in the Danube, i. e. In the River Thames, &c.* River being understood.

8. Sometimes the Articles alter the Sense of the Expression, as *Thomas is a good Man, Thomas is the good Man;* that is, *the Master of the House, or the Husband.*

There are several other Observations which we might add concerning the *Article*; but these shall suffice for the present: Only we shall take Notice of the Division of the Articles into *Definite* and *Indefinite*.

The *Definite Article* is [*The*] which restrains or determines the Sense of the Word it is put before, to some Particular.

The *Indefinite Article* is [*A*] which leaves the Sense of the Word to which it is prefix'd, undetermined to what particular you mean.

Questions relating to the Seventh Chapter.

Q. What is an Article?

A. An Article is a Word set before a Substantive, for the clearer and more particular expressing of it.

Q. How many Articles are there?

A. Two, *A* and *The*,

Q. What are the Use of the Articles?

A. To determine and fix the Signification or Sense of Nouns, and apply them to a particular Thing.

Q. What is the Difference between *A* and *The*?

A. *A* is used in a larger and more general Sense; as, *See what it is for a Man to have to do with ungrateful People. A Man*, that is, *any Man*. But *The* is used to determine and distinguish individually and particularly Substantives common, which are applicable to divers Subjects: For Example, *The Grecian Empire flourished under Alexander the great*, that is, *that particular Empire*. So the Words *Palace* and *Prince* are common Nouns, which may be apply'd to any *Palace* or any *Prince*: which Words being put without an Article before them, in this Phrase, *Palace of Prince*, they afford no distinct Idea or Notion of what *Palace*, or of what *Prince* you speak; but if you put to those two Words the Article *The*, as *The Palace of the Prince*, thereby we are given to understand, that it is such a *Palace*, and the *Palace* of such a *Prince* which we are suppos'd to know, or to have heard mention'd just before.

Q. In this Sentence *Peter loves God*; why has the Word *Peter* never an Article before it?

A. Because it is a proper Name; and proper Names have naturally no Article set before them; because they do of themselves individually or particularly distinguish the Things or Persons of which one speaks; and they being thus particularly distinguish'd, need not a more particular Distinction. And for this Reason, the Word *God*, signifying the Sovereign Being, has no Article before it. So likewise the Names of Countries, Provinces, Rivers, Mountains, &c. have no Articles before them.

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Q. Do they then never set the Article before proper Names?

A. Yes sometimes: But then it is when some Word is understood; or else when it is used by Way of Distinction or Eminence; so we likewise say, *the God of Abraham, the God of Isaac, the God of Jacob*; by Way of Distinction from the false Gods, worshipped by the Heathens.

Use, it is true, has established a great many Exceptions, but they may be pretty fairly accounted for by the Rules we have already lay'd down, if not reduced to them.

Q. Are the Articles ever put before the Adjectives?

A. Yes: For tho' the Adjectives are not of themselves capable of receiving an Article before them, they being only applyed to Substantives, to tell what they are; yet they often do admit one before them, but then it is always by Vertue of some Substantive express'd or understood; as will more fully appear by the following Examples, as, *Alexander the great, Anne the renowned, Charles the First*; that is, *Alexander the great King, or, the great Alexander*: so *Anne the renowned Queen, or, the renowned Queen Anne*; so *Charles the First King*, that is, *who was the first King of England of that Name*; so, *He is the happiest of all Men*, that is, *the happiest Man, &c.* *The good of Goods*, i. e. *the good Thing of good Things*: *He came the last*, i. e. *the latest Man*. In like Manner, we say, *the Goods, the Whites, the Blacks*; but these are put substantively, for the good Things, the white Colours, the black Colours; where you see Things and Colours are understood.

Q. Have the Pronouns any Articles before them?

A. No: And the Reasons why they have them not, are the same with those given under the fifth Question. But if by Chance any Pronoun should receive an Article, the Reason is the same with that given under the sixth Question.

Q. Have all Languages the Articles?

A. No: For the Latin is without 'em.

Q. Is the Article of any great Service to a Language?

A. Yes:

A. Yes: For it contributes very much to the expressing neatly and clearly certain Respects, and certain Properties which could not be signified but by help of the Article, and consequently there is no doubt to be made, but that all those Tongues which admit of the Article, have a great Advantage over the *Latin*, in that the Article being express'd, or left out, makes a great Alteration in the Sense, which cannot be distinguish'd in *Latin*; For Example, The Devil said to our Saviour in the Wilderness, *Si tu es Filius Dei*, which is, *If you are Son of God*, or, *If you are the Son of God*; for these *Latin Words* may receive two Senses, which may be easily determin'd in the Languages which have the Article, but cannot so well in the *Latin*.

Q. Whence comes the Word Article?

A. From the *Latin Word Articulus*, a little Joint: The Article having in some Sort the same Use in a Sentence, as a Joint has in the Body.

Q. Whence comes the Word Definite?

A. From *Definitus*, which signifies determined or limited.

Q. Whence comes the Word Indefinite?

A. From *Indefinitus*, which signifies undetermined or unlimited.

Q. What do you mean by Individual, and Individually?

A. *Individual*, is any one particular Thing or Person; and *Individually*, is particularly. From *Individuus*, that is, indivisible; for one individual Thing or Person, cannot be divided into more particulars of that Sort: or *Individual*, is Single, *Individually* Singly.

C H A P. VIII.

Of the PREPOSITIONS.

THE *Prepositions* of which we shall now treat, and the *Conjunctions*, of which we shall speak hereafter, are as it were, the *Nerves* and *Ligaments* of all Discourse; and we cannot attain to a right Knowledge of any Language, without a good Understanding of these two Parts of Speech. The other Parts of Speech are Materials prepared for the Building; but the *Prepositions* and *Conjunctions* are the *Mortar* and *Lime* which are to cement and join those Materials together. But we must not say so of those *Prepositions* which are inseparable from Words; and which more strictly speaking are not so much *Prepositions*, in respect to our Language, as they are in respect to the Language from whence we have borrow'd them. We might therefore pass them by, as supposing them to be sufficiently comprehended under the Words from which they are inseparable; but for the sake of those who know nothing but *English*, and that I may give them a clear Idea or Notion of this Sort of *Prepositions*, I shall explain the chief of them, when I come to that Part of the *Grammar* called *Etymology*.

But before I come to define what are *Prepositions*, and shew you their Significancy and Force; I shall entertain you with an Observation of the Great Mr. *Lock's*, relating to *Prepositions*, *Conjunctions*, &c. which by some are called *Particles*, as it were, little Parts of Speech. Besides Words, says that great Man, which are Names of Ideas [Notions] in the Mind, there are a great many others that are made use of, to signify the Connexion [joining] that the Mind gives to *Ideas* or *Propositions*, one with another. The Mind, in communicating its Thoughts to others, does not only need Signs of the Ideas it has then before it, but others also, to shew or intimate some particular Action of its own at that Time, relating to those Ideas. This it does several Ways; as *Is* and *Is not*, are the general Marks

Marks of the Mind, affirming or denying. But besides Affirmation or Negation, without which there is in Words no Truth or Falshood, the Mind does in declaring its Sentiments to others, connect not only the Parts of *Propositions*, but whole Sentences one to another, with their several Relations and Dependancies, to make a coherent Discourse.

The Words whereby it signifies what Connexion it gives to the several Affirmations and Negations, that it unites in one continued Reasoning or Narration, are generally call'd *Particles*; and 'tis in the Right Use of these, that more particularly consists, the Clearness and Beauty of a good Stile. To think well, it is not enough, that a Man has *Ideas* clear and distinct in his Thoughts, nor that he observes the Agreement or Disagreement of some of them; but he must think in Train, and observe the Dependence of his Thoughts and Reasonings one upon another. And to express well such Methodical and rational Thoughts, he must have Words to shew what Connexion, *Restriction*, *Distinction*, *Opposition*, *Emphasis*, &c. he gives to each respective Part of his *Discourse*. To mistake in any of these, is to puzzle instead of informing his Hearers. And therefore it is, that those Words, which are not truly, by themselves the Names of any *Ideas*, are of such constant and indispensible Use in Language, and so much contribute to Mens well expressing themselves.

This Part of *Grammar* has been, perhaps, as much neglected, as some others over diligently cultivated. 'Tis easy for Men to write one after another, of Cases, and Genders, Moods, and Tenses, Gerunds and Subjunctives; in these and the like, there has been great Diligence used; and Particles themselves, in some Languages have been with great shew of Exactness, ranked into their several Orders. But tho' *Prepositions* and *Conjunctions*, &c. are Names well known in *Grammar*, and the Particles contained under them, carefully ranked into their distinct Sub-divisions; yet he who would shew the right Use of Particles, and what Significancy and Force they have, must take a little more Pains, enter into his own Thoughts, and ob-

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Neither is it enough, for the explaining of these Words, to render them as is usually in Dictionaries, by Words of another Tongue which came nearest to their Signification; for what is meant by them, is commonly as hard to be understood in one, as another Language. They are all *Marks of some Action, or Intimation of the Mind*; and therefore to understand them rightly, the several Views, Postures, Stands, Turns, Limitations, and Exceptions, and several other Thoughts of the Mind, for which we have either none, or very deficient Names, are diligently to be studied. Of these there are great Variety, much exceeding the Number of the Particles that most Languages have to express them by; and therefore it is not to be wonder'd, that most of these Particles have divers, and sometimes almost opposite Significations. In the *Hebrew Tongue*, there is a Particle consisting but of one single Letter, of which there are reckoned up, as I remember, Seventy, I am sure above fifty several Significations. *Humane Understanding*. l. 3. p. 399, 400, &c.

* A *Preposition* is a Part of Speech, which being added to any other Parts of Speech, serves to mark or signify their State or Reference to each other.

Note, By a Part of Speech, is meant a Word, for every Word is a Part of our Speech. I use the Word *added*, because Prepositions in our Language, are oftentimes set behind a Word, as well as before it; as, *A good while after*. I say likewise, it is added to other Parts of Speech; for tho' the Preposition is chiefly added to the Noun Substantive, yet it is also added to other Parts of Speech; as for Example; before the Pronoun, *he came to him, or from me*; before the Verb, as, *to fight, to read, &c.* before the Participle, as, *after having read*; before the Article, as, *with the help of a Sword*; before the Adverb, as, *from henceforth*.

It serves to mark or signify their State or Reference to each other : That is, shows what Respect or Relation one thing has to another ; as, *Peter goes over the Bridge, or under it : I go to the Place, or from it : So as to its State ; John dwells at the Market ; Charles lives in the Colledge ; He lives within the City, or without it.* Or you may take it thus,

A Preposition is a Word added to other Words, to show the Respect, or Relation one Thing has to another.

* The English Tongue has no Diversity of Cases, (which the *Greeks* and *Latins* especially have) but does all that by the help of *Prepositions*, which the *Greeks* and *Latins* did partly, by *Prepositions*, and partly by the Diversity or Difference of Cases.

Note, We shall therefore treat of the Doctrine of *Prepositions*, next to that of *Noun Substantives*, since they are put chiefly before *Substantives*, and because the meaning of these Particles, or little Words, being rightly understood, the whole *Syntax*, or *Construction* of *Substantives* is learnt at the same time.

For the *Preposition* being prefix'd or set before the *Substantive*, shows what *Respect* or *Relation* that *Substantive* hath to that Word which went before it ; whether it be a *Verb*, a *Noun*, or any other Part of Speech ; as, *the Temple of the Lord*.

But we shall now proceed to give some Account of the *Prepositions*, which we will not rank into Classes or Heads, but present you with the different Acceptations of several of them. I am sensible that what I have here done, is but slight and superficial to what might and ought to be done ; but if this shall meet with any Encouragement, I may be excited to make farther Improvements in these Matters, by taking more Pains to observe nicely the several Postures of the Mind in Discourse. I shall begin with the *Preposition* Of.

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OF] * Of answers to the Genitive Case of the *Latins*, and admits of the same Variety of Signification with it; whether it be put after Substantives, Adjectives or Verbs.

1. It signifies the *Author* of a Thing; as, *The Works of Cicero*, i. e. the Works which Cicero wrote.
2. It signifies the *Possessor*, or *Owner* of a Thing; as, *The Palace of the Queen*.
3. As it signifies all Sort of Relation or Respect that the latter Substantive has to the former, so it signifies natural Relation; as, *The Earl's Son*, or, *the Son of the Earl*.
4. It signifies the *Subject*, as, *A Cup of Water*, a Piece of Bread.
5. It signifies the *Object*, as, *A Treatise of Physick*, i. e. concerning Physick. He writes of the *Mathematicks*. He treats of a divine Subject. i. e. upon, or on.
6. It signifies the *Matter* of which a Thing is made; as, *A Cup of Gold*, a Building of Marble. i. e. *A Cup made of Gold*, a Building made of Marble; which Phrases may be turned into an Adjective; as, *A Golden Cup*, a Marble Building.
7. It is used to signify the *Means* or *Cause*; as, *To die of Hunger*, to die of a Consumption.
8. It is used to mark or denote the *Quality* of a person or Thing; as, *A Man of Honour*, an *Affair of Importance*.
9. It sometimes denotes an *Active Sense*; as, *The Providence of God*, i. e. the Providence by which God takes care of all Things. Sometimes it denotes a *Passive Sense*; as, *The fear of God*, i. e. by which he is feared. Sometimes it serves to denote both these senses; as, *The Love of God*, i. e. the Love with which God loves his own People; or, the Love with which good men love God.
10. It is sometimes only a Note of *Explication*, or *Specification*; as, *The City of London*, the City of Rome. Lastly, It signifies as much as, *Among*; as, *Of four Daughters three were blind*, i. e. Among four Daughters.

Through. *It is of God's great Mercy, i. e. through God's, &c.*

In. *As, If you'll come of an Afternoon, i. e. in an Afternoon.*

From. *As, South of London, i. e. South from, &c.*

But sometimes we express of, especially when it signifies Possession by the Genitive Case; as, *The Queen's Palace, i. e. the Palace of the Queen; Peter's Horse, i. e. the Horse of Peter.*

FOR] * The Preposition For, has a great many Significations; and denotes chiefly for what Purpose, End or Use, or for whose Benefit or Damage any Thing is done; as, He prepared a Band of Men for killing the King; i. e. that he might kill the King. He got a Dinner for Peter.

1. *For, Serves to denote the End or Object which one proposes in any Action; as, To fight for the publick Good.*

2. *It serves to mark the Motive, the Cause, the Subject of any Action, and may be render'd by, in Consideration, as, God hath done all Things for his own Glory. He does all Things for the Love of Virtue. I will write the Book for the sake of you.*

3. *It is used to mark the Use for which a Thing is done; as, Chelsey Hospital was built for disabled Soldiers. He has the Beef for his Dinner.*

4. *It is used likewise to denote Profit, Advantage, Interest, and may be render'd by, in favour: as, The Lawyer pleads for his Client. I do it for your Interest. I wrote for your Satisfaction.*

5. *It is used to denote for what a Thing is proper or not: as, A good Horse for the Chariot. It is fit for a Cabinet. It is a good Remedy for the Fever. In which last Example, to cure is to be understood, and so likewise in all such Sort of Phrases; for For is never used to signify against, wherefore some Verb is always to be understood. For,*

6. *This Preposition is used to denote Agreement or Help, in Opposition to Against: as, Peter is for me.*

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John is against me. The Soldier fights for the Queen.

7. It is used to denote the Convenience or Inconvenience of a Thing: as, The Coat is too big for him. The House is too little for him. He is big enough for his Age. Under this Head we may reduce this Phrase, It is well Sir for you.

8. It is used also to denote Exchange, or Trading, Recompence, Retribution, or Requital and Payment: as, He changed Silk for Lace. He gave a Diamond for the Chrystal. He rewarded him for his good Services. To render Evil for Evil. He gave him money for the Book. Hither we may likewise refer these Phrases, Prison for Prison. Fault for Fault.

9. It is used to denote, instead of, in the Place of, as, I will grind for him, i. e. in his Stead. I will watch for you, i. e. in your Place. Sometimes it serves to denote a Mistake: as, He speaks one Word for another: To take one Person for another: And in this Sense we are to take this Phrase, Whom do you take me for? When a Man supposes all that Respect is not paid him which he counts his due.

10. It is used to denote the Distribution of Things, by Proportion to several Persons: as, He sets down twelve Acres for every Man.

11. It denotes the Condition of Persons, Things, and Times: He was taxed enough for his Estate, i. e. considering his Estate. He was a learned Man for those Times, i. e. considering those Times.

12. It likewise is used to denote in the Quality of, as, He had him for a Tutor: He hired him for a Coachman: He suborn'd him for a Witness. It signifies likewise as much as,

Because of, or, By Reason of. As, To punish a Man for his Crimes, i. e. Because of, &c. To imprison him for Debt, i. e. Because of &c. He could not walk faster for Age, i. e. By Reason, or, because of, &c.

In. As, For a Recompence of his good Services, &c.

As, or to be. As, He was sent for a Pledge, i. e. as, to be a Pledge.

During. As, He was chosen for Life, i. e. During life.

This Preposition is often used to denote the *Future Time*, or *Time to come*, as in the foregoing Example.

Concerning, About, As to; As, For *what concern'd the Peace he wrote to me*, i. e. about: *As for me*, i. e. concerning me.

Notwithstanding. As, After having spoke of the *Faults of a Man*, we add, *For all that he is an honest Man*, i. e. *Notwithstanding that*, &c.

TO * *To* (or *unto*, which is not so much used as formerly) signifies,

1. Motion to a Place: As, *I go to Rome*, to France, &c.

2. Relation: As, *Good to his Friends*. *Favourable to the Church*. *I give Money to Peter*. *Like to me*.

3. It likewise denotes the *Use* for which a Thing is designed: As, *A Mill to grind Coffee*. *A Bason to wash Hands*.

4. It is used to express what is convenient to be done; as also the *Merit*, or *Deserts* of Things or Persons: As, *It is an Opportunity that ought not to be slip'd*, &c.

5. It denotes the *Capacity*, *Aptitude* and present *Disposition*: As, *A Man qualify'd to undertake any Thing*. *It is easy to do*. *Wine fit to drink*.

It denotes also *Design*, or *Intent*: As, *To invite to Dinner*. *To have somewhat to do*. It likewise signifies much as,

In. As, *To Day*, i. e. *In this Day*. *To Morrow*, i. e. *In the next Day*.

For. *He did it to the End*, i. e. *for the End*. *He gave her 500 Pound to her Portion*, i. e. *for*, or *to be her Portion*.

Before. As, *He made an Oration to the Queen*, i. e. *before the Queen*. *He commends him to his Face*, i. e. *before his*, &c.

About, *Of*, *Concerning*. As, *It follows that I go to that one Part of Honesty*, i. e. *about*, *of*, &c.

Towards. As, *Your Kindness to me is great*, i. e. *towards me*, &c.

Untill. As, *The Parliament is prorogued to November.*
i. e. *Untill November, &c.* And here it denotes,
Delay.

In Comparison of. As, *He is nothing to me,* i. e.
In Comparison of me. He thinks them Clowns to him, i. e.
In comparison of him. And sometimes it signifies,

May or Can. As, *I have none to comfort me,* i. e. *who*
may, can, or will comfort me.

Lastly, This Preposition being put before our Verbs,
answers to the Infinitive Mood of the Latins; as to
fight, *pugnare*; to teach, *docere*: Where we may far-
ther observe, that to fight, is as much as fighting;
to teach, *teaching*: As, *I love to fight, to teach,* i. e.
love fighting, teaching.

This Preposition is frequently left out both in Speak-
ing and Writing: As when we say, *like me, give me,*
ill me, near me, &c. In all which Places, *me* is put
or to *me*.

FROM] * *From* signifies Motion from a Place,
and then it is put in Opposition to *To*; as, *He*
comes from London to York. He goes from School.

1. It is used to denote the Beginning of Time: As,
from the Creation of the World. From his Birth.

2. It denotes the Original of Things: As, *It grew*
big from a small Seed. He is descended from the Fa-
 mily of the Stuarts.

3. It denotes the Order of a Thing: As, *From*
head to Foot. From first to last.

And in these three last Senses it is put before *Ad-*
verbs: As, *From thence,* i. e. *from that Place. From*
hence, i. e. from this Place. From henceforth, i. e.
from this Time, or, at all Times after this.

Off. It signifies *Off*: As, *He took me from the*
ground, i. e. off the Ground.

Out, or Sincerely. As, *He spoke it from his Heart,*
out from his Heart.

AT] * At denotes *Nearness* to a Thing or Place; also, *Time, Price, the Instrument, Cause, Manner, &c.* And signifies as much as,

In. As, *At School, at Church, at London, i. e. in the School, &c. It lies at the Bottom, i. e. in the Bottom. At the Beginning, i. e. in the Beginning.*

About. As, *At Sun-set. At Break of Day, i. e. about Sun-set, &c.*

Near, or close by. As, *He watches at the Door, i. e. near the Door.*

For. *He sold it at a great Rate, i. e. for a great, &c. What do you sell it at? i. e. For what do you sell it?*

With. As, *He plays at Bowls, i. e. with Bowls. At every Word he cried, i. e. with, &c.*

According to. *At his Pleasure, i. e. according to his Pleasure.*

On, or Upon. As, *Shore is excellent at the Trumpet, and at the Lute, i. e. on, &c. Lully is skillful at the Hautboy, i. e. on, &c.*

It is used also to denote all sorts of *Business or Action*: As, *To be at Study. To be at Dinner. To be at Writing, i. e. He studies. He dines. He writes, &c.*

OUT or OUT OF] * Out or out of, refers to the *Matter, Place, Time, Number or Multitude* from whence any Person or Thing comes, goes, is sought, fetcht, taken, &c. as, *He took out of the Fire. He came out of the Church.*

It denotes the *Reason or Cause* of a Thing: As, *She did it out of Spite, i. e. by Reason of Spite.*

It signifies *Distance*: As, *Go out of my Sight, i. e. from my Sight.*

It signifies *not within the Reach of*: As, *Out of Gun Shot, i. e. not within the Reach of, &c.*

It signifies *Without*. As, *Out of Doors. Out of doubt, i. e. Without Doors, &c.*

Not. As, Out of Date. Out of Place. Out of Fashion. Out of Heart, i. e. Not in Date, &c.

WITH] * With is used to denote Conjunction, Union, Mixture, Society, Accompanying, Means, Instrument, Manner, &c.

1. It serves to denote Conjunction, Union, *He married his Daughter with an honest Man. He is Friends with all the World.*

2. It denotes Mixture: *To put a little Vinegar with a great deal of Oil.*

3. It denotes Society, or Accompanying: *As, to eat with his Friends. To go with him.*

4. It is used to mark the Means: *As, With the Grace of God. With the help of his Friend. He purges himself with Buckthorn.*

5. It marks the Manner of Being or Doing: *As, To speak with Eloquence. To answer with Sweetness, with Haughtiness, &c.*

6. The Instrument: *As, He killed him with the Sword.*

7. Opposition or Against: *As, The Duke of Marlborough fights with the French, i. e. Against, &c.*

BY] * By denotes the Efficient Cause of a Thing; (or the Cause by which a Thing is perform'd or done) or Action, the Motive which makes one do a Thing, and the Means which contributes to that End: *As, He was slain by his Enemy. By (near) a Spring of Water, but wounded first by his own Fear, then by his Enemy's Sword.*

1. It denotes the Efficient Cause of a Thing or Action: *As, All Things were created by the Word of God.*

2. It denotes the Motive which makes one do a Thing: *as, She is hurried on by her Passion.*

3. It is used to denote the Means by which one uses to do a Thing, or which contributes any Way to the doing.

doing of it: *He satisfies all the World by his Conduct: he received the Letters by the Post: he persuades by his Reasons.* It signifies also as much as,

In. *As, By Day, by Night, i. e. In the Day-Time, &c.*

Before. *As, By God, i. e. before God.*

On, or Upon. *as, By the Gospel, i. e. On, &c.*

Through. *As, By Cheapside, i. e. through Cheapside.*

Besides. *As, By the Mark, i. e. Besides, &c.*

At. *As, To come by, i. e. To obtain, or come at.* There are abundance of other Acceptations, but we must not enlarge.

Beside.] * Beside (i. e. by the Side) denotes Near- and signifies as much as,

By, or nigh to. *As, He sat beside the River, i. e. by or nigh to the River. Lay my Bones beside his Bones, i. e. nigh to, &c.*

It denotes Erring or Wandring. *As, He shoots beside the Mark, i. e. from, &c. He is beside himself, i. e. mad.*

Except, save or but. *As, No body thinks so beside myself, i. e. except, but, &c.*

But its chief Use is to denote *Augmentation* or *Addition*. *As,*

More, more than, over and above: as, There were many Things besides these, i. e. more than, &c.

BENEATH or BELOW.] *Beneath* or *Below* is generally used in respect to *Place* or *Situation*, and answers to *Above*: *As, Beneath the Firmament: It comes from the Saxon Beneoth, or, Beneothan.*

It is used also to denote the being *Inferior*, or less than another in any Kind. *As, He is beneath him in Honour, i. e. not so honourable. He is beneath, or below him in Birth, i. e. not so well born or descended.*

This is a particular Phrase. *It is beneath, or below him to do so and so, i. e. He would scorn, &c.*

BEFORE.

BEFORE.] * *Before* is used to denote Priority of Time, Order, Rank, Situation, &c. It comes from the Saxon, *Beforan*.

1. It denotes Priority of Time: As, *Before the Creation of the World. Before the Birth of Christ.*

2. It denotes Priority of Order: As, *The Captain marches before the Soldiers. The Horse goes before the Cart.*

3. It denotes Situation: As, *His House is before the Church, i. e. over against, &c.*

4. It is used to mark the setting or placing of a Person or Thing; and when thus used, it does likewise denote Nearness: as, *Put it before the Fire, i. e. over against, or near, &c. He lay'd down the Child before St. Paul's Church, i. e. over against, or near.*

It is used by Way of Comparison and denotes Preference of any Kind: as, *He values Gold before Learning, i. e. more than, &c. And in this Sense it signifies as much as,*

Beyond. As, *In many Arts before all, and in Rhetorick behind none; before all, i. e. beyond all. It signifies also sometimes.*

Rather or Sooner. As, *I'll do anything before I'll comply, i. e. rather or sooner. I shall want Voice before I shall want Words, i. e. sooner, &c. Plant no Trees before the Vine, i. e. rather or sooner than, &c.*

BEHIND.] * *Behind* is a Preposition relating to Place, and is used to mark the Situation that is directly opposite to that which is express'd by *Before*. As, *Behind the Door, behind your House.*

It is used likewise when we discourse of Things that have not, strictly speaking, any Face or Forepart: as, *He hides himself behind the Tree. He lies behind the bush.*

It is used also in a figurative Manner, when we speak of a Person that excells others in any thing: as, *In that Part of Learning he leaves all others far behind him, i. e. he excells all others.*

BEYOND] * *Beyond* relates chiefly to *Place*, or to the *further Side* of which any thing is or goes. As, *Beyond the Mountain, Beyond Cheapside.*

It is used also to denote any Sort of Excess, either good or bad, and is applyed to any *Moral Things*, or Things relating to the *Manners of Men*: as, *He goes beyond all in Justice, i. e. he excells all, &c. It pleases him beyond Imagination, i. e. It exceeds your Imagination to think how it pleases him. He rewarded him beyond his Merits, i. e. The Reward was greater than he deserved.*

It signifies *Superiority* in any thing: as, *He went beyond all in Valour, in Strength, i. e. he excelled them, &c.*

Beyond signifies also as much *Over*; as, *He is gone beyond Sea, or over Sea.*

It signifies also *on the other Side*, and answers to,

Behither, or, on this Side.] * *Behither* is used to denote a *Place* that is near: as, *Beyond* denotes that which is more distant or farther off: as, *The Parlour lies behither, or on this Side the Kitchen. The Army lies beyond, or on this Side the River.*

BETWEEN or BETWIXT] * *Between* or *Betwixt*, relates to *Time* and *Place*, and is spoken of two Terms or Words, in which the *Space of Time or Place*, of which we speak, is included: As, *Between the Promise made to Abraham, and the coming of the Messias; i. e. the Space of Time which was from the Time when the Promise was made to Abraham, and to the Time of the coming of our Saviour. Between Heaven and Earth, i. e. The Space that is between the Places, Heaven and Earth.*

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1. And in these Phrases, *Between or Betwixt Hope and Fear : Between the Father and Son : Between you and me :* There are always two Terms consider'd, as being equally Distant from the Subject of which we speak ; as for Instance, in the first Sentence, *The Man* is between *Hope and Fear*, i. e. The Man is as distant, or far from Hope, as he is from Fear ; or, he has as much Hope as he has Fear.

2. It signifies as much as *in the middle* : as, *The River ran between the two Fields*, i. e. in the middle, &c. *He sat at Dinner, between or betwixt them*, i. e. In the middle of them, &c.

3. It serves to denote *Society or Union* : as, *There was a Conference between them ; there is a great Friendship between him and me.*

4. It denotes *Participation, or Sharing* : as, *The Grey is between the white and the black*, i. e. The grey Colour partakes of Part of the white and Part of the black Colour.

5. It denotes also *Quality or Inequality* : as, *That Virtue is in common between them. There is a great Difference between them. See what odds there is between Man and Man.*

6. It denotes *Privacy* : as, *That was done between them both*, i. e. privately.

7. It denotes also *Indifferency or Neutrality* : *He is between both Parties*, i. e. Favours one no more than the other.

Among, or Amongst.] Signifies as much as *Between or Betwixt* ; but there is a Distinction to be observed in the Use of them. *Between or Betwixt* properly signifies between two ; and therefore when we speak of more than two Persons or Things, it is better to use *Among*. Though I confess *between or betwixt* is sometime used when the Discourse is of more than two ; but it is an improper Way of Speaking.

IN or INTO.] * In serves chiefly to denote, or mark, *Time, Place, the Manner of Being, of Thinking, and of Acting or Doing, the Motive* which

which causes one to act, and the Means we use to act by.

In relates to Rest; Into to Motion: as, Peter lives in the House; not into, &c. But, Peter goes into the Cellar.

1. It relates to Time; as, In the Summer, in the Winter.

2. It relates to Place: as, In the City, in the Country.

3. It is used to denote or mark the Different Postures and Dispositions of the Body, and the divers Manners of Existence or Being, either of Persons or Things, with Relation either to Art or Nature: as, To be in a Suppliant Posture. To be in good health. An Army in Battle Array. He is in his Shirt. He is in a Robe of State.

4. It serves likewise to denote the different Circumstances of a Person's Fortune and Affairs: as, To be in Favour. To be rich in Land, in ready Money. To be in War. To have his Affairs in a good Condition.

5. It serves also to express the different Manners of Being, with Relation to the Passions and Affections of the Soul, to the Thoughts and Opinions of the Mind: as, To be in fear. To be in doubt. To put him into good Humour. To take it in good Part. His Memory is in Esteem.

6. It denotes also the Motive and Object: as, He did it in Revenge; he works in hope; he did it in hatred to him.

7. It signifies as much as Among: as, The wicked has not God in all his Thoughts, i. e. among all his Thoughts.

8. It denotes the Change of a Person or Thing, whether it be into better or worse: as, They turn Brass into Gold. Narcissus was chang'd into a Flower, &c.

AGAINST.] * Against hath two particular Significations very different from one another.

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In one it is used to denote *Opposition*, *Contrariety*; in the other *Situation of Place*.

And each of these two Significations, has also two distinct Uses from one another.

1. In the first Acception, *Against* sometimes serves to denote a direct *Opposition* by which one designs to fight, to attack, to destroy a Person or Thing: as, *To march against the Enemy. To conspire against the Queen. To speak against Religion.*

So likewise, to speak *for* or *against*, where *for* and *against* are Prepositions, *Thing* or *Person* being understood.

2. The other Use of *Against*, in its first Acception, is to denote a *Contrariety* by which a Person designs to do something, without regarding the Reasons which ought to hinder him from doing it; and then it may be render'd by *notwithstanding*, *in contempt of*, or *without any Regard to*: as, *He would go against my Advice, i. e. notwithstanding, &c. She married against their Prohibitions to the contrary.*

Against, also as it relates to *Place*, has likewise two Acceptions; in the first Acception, for Example, *His House is against mine. He lodges against the Church. I was plac'd against him.* It denotes only *Proximity* or *Nearness* of Situation, and signifies no more than *hard*, or *close by*.

But in the second Acception, it denotes *Contiguity*, or *joining to*: as, in the following Instances, *To fasten a Thing against the Wall: He run up a Wall against our House.*

It signifies also as much as *From*: as, *To defend the Mirtles against the Cold, i. e. from the Cold.*

For. As, *He prepares a Dinner against to Morrow, i. e. for, &c.*

Lastly, *Against* joined with *over*, i. e. *Over against*, is only used when Reference is made to the opposite Position of some Thing, Person or Place: as, *That House was situate over against the other. Over against that Place. He stood over against him.*

ON or UPON.] * *On or Upon* relates both to *Time* and *Place*: as, *On or upon that Day.*
On or upon the Table.

1. When *On or Upon* relates to *Place*, it has divers Uses, where it is employed in a *Sense* more or less proper, but it every where denotes the *Superiority* of the *Situation* [that is being uppermost or over] of *Persons* or *Things*, in *Respect* to one another: as, *To put the Dish on or upon the Table.* *To lie on or upon the Bed.* *To put his Hat on or upon his Head.* *A Bridge on or upon the Thames.*

2. And in *Allusion* to this *Acception*, it is used in speaking of the *Imposition* or raising of *Taxes*, *Contributions*, &c. And then it serves to denote, either the *Persons* of whom the *Taxes* are demanded, or the *Funds* from whence the *Taxes* are raised: as, *He lay'd Contributions on or upon all the Enemies Countrey.* *It is paid out of the Tax upon Malt, and upon Coals, Candles, &c.*

3. In speaking of *Business*, it is used to denote what we are doing, and the *Matter* or *Subject* of our *Conversation*, *Deliberation*, or *Application*: as, *To dispute on or upon the Subject of, &c.* *To deliberate on or upon such a Proposition.* *To make Notes on or upon such an Author.*

4. It serves also to denote the *Cause* or *Occasion* of doing any Thing: as, *Upon the News of her Arrival he presently departed.* *On or upon the Advice of the Approach of the Enemy they fled.*

5. It serves to denote, by the *Vertue* or *Consideration* of what a *Person* says, does, or designs any thing: as, *On or upon those hopes we married.* *He ventur'd, relying upon the publick Faith. i. e. By Vertue of. In Consideration of, &c.*

6. It serves also to denote the *Terms* which one makes use of to affirm any Thing: as, *I protest on or upon my Honour.* *On or upon my Conscience.* *To swear on or upon the Gospels.*

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And indeed in almost all the figurative and borrowed Senses that *on* or *upon* is used, it has Relation to the Notion of *Superiority*; for even in these Phrases, *A House on or upon the Thames.* *On or upon the main Road.* Where *on* or *upon* signify *near* or *adjoining*, yet there it designs or marks *superiority* of Situation.

On or *Upon* does also signify,

Toward: As, *On or Upon the Right Hand, Left Hand*, i. e. *toward the right, &c.*

Concerning: As, *He has agreed on that Matter*, i. e. *concerning, &c.*

In: As, *He will come to Terms on or upon that Affair*, i. e. *in, &c.*

After: And denotes the Reiteration, or repeating, of something already done, or spoken: as, *He thanks me with Letter upon Letter.* *He repeats Line upon Line, and Precept upon Precept.*

When it is added to Verbs, it signifies as much as *forward* or *continuation*: as, *To go on*, i. e. *to go forward, &c.* And answers to *Off*: As, *To put on. To put off.*

OFF.] * *Off* signifies *Separation* or *Distance*: as, *To put off his Cloaths.* *He stood off from the Fire.*

1. It denotes *delay*: as, *He puts me off*, i. e. *delays*
2. *Off* and *On* being join'd together, denote *Inconstancy* or *Unsettledness*: as, *He is off and on with me*, i. e. *He sometimes agrees and sometimes will not.*
3. As it relates to *Distance*, it answers to *At*.

THOROUGH or THROUGH.] * *Thorough* or *Through*, serves to mark the *Efficient Cause* (or the Cause that brings a Thing to pass) of a Thing or Action, the *Motive* of doing a Thing, and the means that conduce thereto.

1. *The Efficient Cause*: Nothing is done but through the *Permission* of God. *The World was created through the Power of God*, i. e. *by.*
2. *The*

2. *The Motive* : *She does it through Envy, They do it purely through Resentment.*

3. *The Means* : *As, He prevailed through the Force of Reason. He did it through the Captain, i. e. by his Means.*

4. *Thorough or Through*, relates likewise to *Place*, and is used to denote *Presence and Movement into Place*; as also the *Medium or Middle of Place*: as, *The Power of God is seen throughout the World: he ran Him through the Body. The Beams of the Sun pass from Heaven through the Air to the Earth.*

Quite through, i. e. *through both Sides.*

AFTER.] * *After* is a Preposition which relates to *Time and Place.*

It serves to denote *Posteriority of Time*, and *Inferiority of Place*, or *Order*, and is put in *Opposition to Before.*

1. *Posteriority of Time*, i. e. a being or coming *after*: as, *After the Deluge Abraham was born, i. e. Abraham came into the World, or his Birth was after the Deluge. After Julius Cæsar our Saviour was born, i. e. Our Saviour came into the World after the Reign of Julius Cæsar.*

2. *Inferiority of Place or Order*, i. e. A lower Degree of *Place or Order*: as, *The Lieutenant comes after the Captain: His Place is after the Masters.*

But *After* when it is put to Verbs, has then reference only to *Time*: as, *After he arrived.*

There is a particular Sense of *After*, used in *Painting*, as when one says, *To paint after Raphael: To paint after Titian, i. e. To copy a Picture made by Raphael, made by Titian.* But we may here render *After*, by *According to*: as also in the following Phrase, *He writes after his Copy, i. e. according to.*

After signifies as much as *Next*: as, *Nigidius is a Man the most learned after Varro, i. e. next.*

There are several other Senses in which *After* is taken, as, *He longs after it, i. e. he wishes for it with an ardent Desire. After all, i. e. After having well examined*

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examined all Things; every Thing being well considered. So likewise in, *After that*, i. e. *It being so*. And this Expression is used by Way of Connexion to Discourse.

'TILL or UNTILL.] * *Till or Untill* relates only to *Time*: as, *He staid till four a Clock*

Till signifies *Before*, as, *They did not dare to begin the War, till the Ambassadors were come back from Rome*, i. e. *before*.

It denotes *Delay*: as, *He hath born gently with me, till or untill now*.

ABOUT.] * *About* relates both to *Place* and *Time*: as, *About Noon*; *About the Field*.

1. *About* is used to denote *within the Compass*, or *in some Part of*; as, *They have set up a Shop about Cheapside*, i. e. *in some Part of, or near Cheapside*.

2. It signifies *round about*: as, *They made a Hedge about the Ditch*, i. e. *round about, &c.* *They made a Moat about the House*, i. e. *round about, &c.*

Concerning or of: As, *He wrote about the Circulation of the Blood*, i. e. *Concerning, or of, &c.*

Nigh, at: As, *It was about Night*, i. e. *Nigh, or at Night*.

About, Being put to Words of Measure, signifies *almost, near upon, more or less than that Measure*: as, *About four Fingers long*; *About five Bushels*.

About being put to Verbs, signifies *ready to do, or the future Time of Action*: as, *He is about to fight*, i. e. *he is ready to fight*; *he is about to depart to morrow*, i. e. *he will*.

It denotes also the present Time of Action, and imports ones being busied and employed in the doing of any thing; as, *I am about Business*, i. e. *doing or designing it*.

OVER.] * *Over* refers to the *Height of Place*, above which any thing is said to be, or to

to be done; as, *A black Shower hangs over his Head. He holds the Sword over her Head.*

It refers to the Distance of Place, beyond or cross, or overthwart which any thing moveth or is made to move; as, *He goes over Sea, i. e. beyond or cross, &c.*

Over, denotes *Excess*; as, *It comes by overmuch Ease, i. e. too much, &c. No Body is over happy, i. e. too, &c.*

It signifies *Above*, *It is not two Fingers over, i. e. above, &c.*

It signifies *through*; as, *He is known all over the World, i. e. through the whole, &c.*

It signifies *Power or Authority*. *The Captain is over the Soldiers, i. e. Above in Command or Dignity.*

Besides, As, *He gave me four over, i. e. besides, &c.*

Being put after Verbs, it signifies to *desist or leave off*, as, *He gives over, i. e. he desists, &c.*

ABOVE.] * *Above* chiefly relates to *Place*, and answers to *below or beneath*, as, *His Chamber is above mine.*

It has also divers other Acceptions.

1. It denotes being higher in *Greatness, Excellency*, or, any Degrees of *Honour, &c.* As, *Cæsar could abide to have none above him, i. e. in Power, &c. He is above him in Learning.*

2. *Above* signifies *beyond, or more than*; as, *Above his Strength, i. e. beyond. He minded none of those above the rest, i. e. more than the rest.*

3. It denotes, *more, or longer than*: as, *He fought above two Hours, i. e. more or longer than, &c.*

4. It denotes *besides*: as, *Over and above these Evils, there was, &c. i. e. besides.*

UNDER.] * *Under* is a Preposition that refers both to *Place and Time*.

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But as it relates to Time, it is ordinarily restrained to the marking the Time of a *Reign* or *Government*. As, *Under the Reign of Queen Ann, Under the Government of Augustus Christ was born*; and by Abbreviation, or for Shortness Sake, we say, *Under Queen Ann, Under Augustus*. And we use it in the same Acceptation or Sense, in speaking of the Time of the Birth of any fortunate Person, as, *He was born under a happy Planet, under a favourable Constellation, i. e. a happy Planet, a favourable Constellation ruled at his Birth*.

Under as it relates to Place, denotes being lower in Situation or Place, as, *Every Thing that is under Heaven, or under the Earth, He put it under his Cloak*.

And it is in Allusion to this Acceptation, when we say, *He retired under the Canon of such a Place: to put a Thing under Lock and Key*.

It has also several other Senses, that are not so well reducible to the first Acceptation; as, *He does it under such and such a Condition, i. e. with or upon, &c.* So, *Under Pain of Death, or upon Pain of Death*: In which Phrases you see the two Prepositions, *upon* and *under*, signify the same Thing.

It signifies *privately* or *secretly*, as, *to do a thing under Hand, i. e. privately*.

Within, as, *it contains under it, i. e. within its Capacity or Compass*.

Below, as, *under Age, below Age*.

Lower, as, *under Lip, under Side, i. e. lower*.

It signifies *subordinate*, or being *below* another, in any Employment, as *under Officer, under Sheriff, under Butler*.

Under referring to Number, signifies, *fewer than*, as he never gave me *under ten, i. e. fewer than, &c.* He is *under Twenty, i. e. less than, &c.*

Under referring to Price, signifies *less than* or *too little*, as, *I sold it under what it cost, i. e. for less than &c.* He bought it at an *under Rate, i. e. for too little a Price*.

Lastly, *Under Hand and Seal, i. e. Under written and sealed*.

WITHIN * *Within* is a Preposition referring both to Time and Place.

1. When

1. When *within* refers to *Place*, it serves to denote, that the *Person* or *Thing* of which we speak, is contained or comprehended in that *Place*. As, *Peter is within the House, He walks within the Garden.*

2. When it refers to *Time*, it serves to fix and determine the *Space of Time*, with Respect to the *Thing* that is doing, as, *He will go within three Days, It will be finish'd within two Hours.*

WITHOUT] * *Without* is put in Opposition to *Within*, as, *He is not within the House, for he is without Doors.*

It denotes what they call *Privation* or *Exclusion*.

It is used to denote *Privation*, that is in speaking of a *Good* or *Advantage* we have not. As, *Nothing can be without the Grace of God, He passes the Night without Sleep, i. e. not having any, &c.*

Exclusion, or being exempt or free from, as, *He is without his Fever, i. e. free from, He spoke without Passion, i. e. free from &c.*

Without signifies *not with*, As, *He did it without the Authority of Parliament, i. e. not with, &c. without Festing, i. e. not with, &c.*

It signifies *void of*, As, *He is without Wisdom, i. e. void of, &c. He is without Riches, i. e. void of, &c.*

It signifies *unless* or *except*, As, *He will not come without he be sent for, i. e. unless or except, &c.*

It signifies *besides*, as, *there were two Hundred without the Boys, i. e. besides or not counting the Boys.*

WARD] * *Ward* is a *Preposition* that is always set behind another *Word*, and denotes the *Tendency of Persons or Things* to one another, as, *Heaven ward, i. e. to Heaven or toward a Heaven.*

Ward comes from the *Saxon Weard*, and that from the *Franco-Gallick Word Garder*, to look to; For as has been already observed, *G* was frequently changed into *W*. See the *Preface*, p. 2.

Of

Of this Word, and the *Preposition To*, is compounded the *Preposition*,

TOWARD] * *Toward* or *Towards* has much the same Signification as *Ward*, and is used to denote both *Time* and *Place*, tho' it does more naturally refer to *Place* than to *Time*.

1. It is used to denote *Time*, but without any precise fixing of it, as, *Towards the Spring*, towards *Noon* towards *the End of Winter*.

2. But it gives you a more precise and exact Distinction, when it is applied to *Place*; as, *The Troops march towards the Rhine: To have his Eyes turned towards Heaven*.

From *Ward* comes, *hither-ward*, *up-ward*, *down-ward*, *fore-ward*, *back-ward*.

As to the Words, *touching*, *concerning*, *according to*, *belonging to*, *during*, &c. these are rather *Participles* than *Prepositions*.

It is generally said, that *Prepositions* when they do not govern a Word or come before it, do become *Adverbs*: But I believe, that in almost every Example that is produced, some Word is understood; and if so, there is no need that the *Preposition* should part with its own Nature or Property; for we are to consider them according to their Sense or Use, and not according to the accidental placing of some of them.

Questions relating to the Eighth Chapter.

Q. *What is a Preposition?*

A. A *Preposition* is a Part of Speech, which being added to any other Part of Speech, serves to mark or signify their State or Reference to each other.

Q. *Whence comes the Word Preposition?*

A. From *Præponere* to set or put before. Because it is for the most Part set before Words, tho' it sometimes is set after them.

C H A P. IX.

Of the *Noun Adjective*.

AS the *Noun Substantive* is used to denote the Substance of any Thing, or the Thing it self; so the *Noun Adjective* is used only to denote its Manner or Qualification, according to the different Notions we conceive or form of it: For Example, The Word *Plant* denotes the thing it self; but if I would denote some *Quality* belonging to it; I add the Word *Fine* to *Plant*, and this Word *Fine* is called a *Noun Adjective*.

* A *Noun Adjective* is a Word or Name which sheweth the Manner of a Thing, or what a Thing is, and must be joined to the Word whose Manner it sheweth: as, *good, bad, wise, foolish, great, small, &c.*

* The *Adjective* is joined to its *Substantive*, without any Difference of *Case, Gender, or Number*.

Except in the Word *this*, which makes *these*, and *that*, which makes *those* in the *Plural*.

* The *Adjective* is generally placed before its *Substantive*: as, *a good Boy, a good Girl, a good Thing; good Boys, good Girls, good Things.*

Unless a *Verb* comes between the *Adjective* and its *Substantive*; as, *Happy is the Man, the Man is happy.*

* But when there are more *Adjectives* than one join'd together, or one *Adjective* with other Words depending on it; the *Adjective* is generally set after the *Substantive*; as, *A General*

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both wise and valiant; a General very wise; a General skilful in political and military Matters.

Tho' we like wise say, A wise and valiant, a very wise General; a skilful General in political and military Matters. So likewise when the Article *the* comes between them; as, Charles the First, William the Third. Also in these Examples, Noun Substantive, Noun Adjective, Verb Active, Verb Passive, &c.

A Noun Substantive with its Adjective, is reckoned as one compounded Word (and so is any governing Word with the Words that depend on it): Whence the Substantive and Adjective so joined, do often take another Adjective, and sometimes a Third, and so on: as, A Man, an old Man, a good old Man, a very good old Man, ten very good old Men, a very learned judicious sober Man.

Dr. Wallis takes Notice of two Sorts of Adjectives which are always set before their Substantives; the first he calls an *Adjective possessive*, the other an *Adjective respective*. But we have endeavoured to prove that what the Doctor calls an *Adjective Possessive*, is really a *Genitive Case*. See Chap. V.

* When two Substantives are put together in Composition, the first takes to it self the Nature of an *Adjective*, and is commonly join'd to the following Substantive, by a (-) Hyphen; as a Sea-Fish, i. e. a Fish of the Sea.

Note, If we reckon this first Substantive as an *Adjective*, we may properly enough call it, with Dr. Wallis, an *Adjective respective*; because all manner of Respect or Relation is denoted by it, except Possession; as, A Sea Fish, i. e. A Fish of the Sea, or a Fish belonging to the Sea; a Wine-Vessel, i. e. for Wine, or a Vessel designed to put Wine in; a Turkey Voyage, i. e. a Voyage to Turkey. Home-made, i. e. made at Home; Self-love, or the Love of ones self; Man-Slaughter, or the Slaughter of a Man; a Gold-Ring, or a Ring made of Gold.

But

But we may reckon these Words only compounded *Substantives*; since it is usual only for *Adjectives* to be joined to *Substantives*; and indeed in most of them some other Word may be fairly understood; as, in *Sun-shine*, i. e. the Shine of the Sun; where *of* may be understood: So in *Self-Torment*, i. e. the Torment of ones self: So a *Gold-Ring*, i. e. a Ring of Gold.

Adjectives are often used as *Substantives*, as, *others*, for *other Men*, or *other Things*. But we shall have Occasion to speak of this afterward.

Adjectives do also often take the Nature of *Adverbs*, and then are reckon'd as such; as, *ill done*, &c.

There are other Things observable, relating to the *Adjectives*, for which see Chap. III. and V. as likewise the Etymology.

It may not be amiss to take Notice of the Use of some *Adjectives*. *All*, being put to a *Substantive* of the Singular Number, signifies the whole Quantity, as, *All the Wine*, i. e. the whole Quantity of the *Wine*: But being put to a *Substantive* Plural, it signifies the whole Number, as, *All the Boys*, i. e. all the Number of the *Boys*. *Every* is joined only to a *Substantive* singular, as, *Every Man*, *every Boy*, not *Every Men*, *every Boys*. *Much* is added to a *Substantive* singular, and denotes a great Quantity, as, *Much Wine*, i. e. a great deal of *Wine*. *Many* is joined with a *Substantive* Plural, and signifies a great Number, as, *many Men*, for a great Number of *Men*. For *Many a Man* is a particular Phrase. *More* with a *Substantive* singular, signifies a greater Quantity, as, *more Wine*, i. e. a greater Quantity of *Wine*. But when added to a *Substantive* Plural, denotes a greater Number, as, *more Men*, i. e. a greater Number. So *Most* with a *Substantive* singular denotes the greatest Quantity, with a *Substantive* Plural, the greatest Number. *Each* is joined only to a *Substantive* singular, as, *Each Man*, not *each Men*.

For *No*, when the *Substantive* does not follow, we use *None*, As, *Is there any Beer?* *There is none*.

Questions relating to the Ninth Chapter.

Q. What is an Adjective?

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A. A *Noun Adjective* is a Word or Name which sheweth the Manner of a Thing, or what a Thing is, and must be joined to the Word whose Manner it sheweth: as, *good, bad, wise, foolish, great, small, &c.*

Q. Where is the Adjective to be placed?

A. Before its Substantive.

Q. Is it always to be set before the Substantive?

A. Not always: [See the Exceptions.]

CHAPTER X.

Of the Comparison of Adjectives.

Comparison is, strictly speaking, the setting of two or more Things together in the Mind, in order to consider their *Likeness* or *Unlikeness*, their *Agreement* or *Disagreement*, their *Extent*, *Time*, and other Circumstances; but this is not what we are to treat of here: For the Sense in which we are to treat of Comparison is, as it relates to *Adjectives* which do make a Comparison between Things, as that one is *such*, another is *more such*, another is *most such*: So of three soft Things, one is *soft*, another is *more soft*, and the third is *softest* of all. Now to express this Comparison between Things, *Adjectives* are turned into other Endings.

* There are three Degrees of Comparison, the *Positive*, the *Comparative*, and the *Superlative*; as *soft, softer, softest*.

1. The *Positive Degree* is used to denote or signify a Thing to be simply *such*, as, *soft Wood, a fair Woman*; therefore this is properly speaking no Degree, it denoting the Thing to be *such* without having any Relation or Respect to any other Thing.

2. The *Comparative Degree*, is used to denote a Thing to be *more such* than another Thing; as, *softer, more soft Wooll, a fair, or more fair Woman*. And

in this Degree the Comparison begins to be made, it having Relation to some other Wooll that is not *so soft*, or to some other Woman that is not *so fair*.

3. The Superlative Degree is used to denote the Thing to be *most such*; as, the *softest*, or *most soft Wooll*, the *fairest*, or *most fair Woman*.

* The Comparative Degree is formed or made by putting *er* to the Positive: as, *Softer*, *Fairer*

Which are made by putting *er* to the Positives *soft* and *fair*.

But if the Positive Degree ends in *e*, then you cut off the first *e*, or which is all one, only add *r* to make the Comparative: as, *wise*, *wiser*; for if you were to add *er* to *wise*, and not cut off the first *e* it would be *wiseer*.

* The Superlative Degree is formed or made by putting *est* to the Positive, as, *Softest*, *Fairest*

Which are made by putting *est* to the Positives *soft* and *fair*.

But if the Positive ends in *e*, then the first *e* is cut off, or which is all one, *st* is only added to make the Superlative, as, *Wiseest*, &c.

The Comparative Degree is likewise express'd by adding the Adverb *more* to the Positive; as, *soft*, *more soft*, or *softer*: So likewise the Superlative Degree is express'd by putting the Adverb *most* to the Positive as *soft*, *most soft*, or *softest*; so that *soft* denotes the Positive Degree; *softer* or *more soft*, the Comparative; *softest*, or *most soft*, the Superlative.

But Adjectives that end in

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Able as Comendable

Ing as Loving

Ish as Peevish

Est as Honest

Ous as Vertuous

Ant as Constant

Ent as Excellent

Ible as Visible

Id as Rigid

Som as Troublesom

Form or make the Comparative Degree by setting the Word *More* before them: And the Superlative Degree by setting the Word *Most*.

Except *Able* and *Handsom*, which are compared according to the Rule.

We do sometimes compare Adjectives, by putting the Words *better* to make the Comparative, and *best* to make the Superlative; as, *Learned*, *better Learned*, *best Learned*; *Natured*, *better Natured*, *best Natured*.

These following Words, *big*, *bot*, and *fit*, were written formerly thus, *bigg*, *bott*, and *Fitt*, whence they do yet retain the double Consonant in the Comparative and Superlative Degree, as *big*, *bigger*, *biggest*; *bot*, *botter*, *bottest*; *fit*, *fitter*, *fittest*.

There are some Adjectives, which are Irregular, that is, are not compared according to the foregoing Rules, such are the

Positive,	Comparative,	Superlative.
Good,	Better,	Best (for <i>best</i>).
Bad, or Ill,	Worse (and <i>worser</i>)	Worst (for <i>worst</i>).
Little,	Less (and <i>lesser</i>)	Least (for <i>lesst</i>).

Note, Dr. Wallis is for having the Adjective written *Least*, and the Conjunction *Least*.

There are some Adjectives that cannot be compared, or take the Words *more*, *very*, or *most* before them; because they do not admit of any Increase in their Signification: That is, in those Adjectives, we cannot say, one is *such*, another *more such*, and a third *most such*; as, *all*, *one*, for of *three ones*, we cannot say, one is *one*, and another is *more one*, and the other is *most one*, &c.

Some Adjectives of the Comparative and Superlative Degree, are formed from Prepositions and Adverbs; as from

Before comes *former*, *formost*, [and *first*, as it were, for *st*].

Above, *over*, *overmost*, of *up*, *upper*, *upmost* and *uppermost*. *Beneath*, *neather*, *neathermost*: *Be-hind*, *binder*, *hindmost*, and *bindermost*: *Late*, *later*, *latest*, or *la'st*, *much* and *many* [formerly *moe*] make *more*, *most*, as it were *mo'r*, *mo'st*.

Adjectives of the Comparative and Superlative Degree, do like other Adjectives often take the Nature of Adverbs; as, *Ill done*, *much less*, *less pleasant*, *most* *pleased*.

Q. What do you mean by Comparison?

A. The comparing Things between one another, whereby we see that one thing is *such*, another is *more such*, and another *most such*; where you see that in Order to make this Comparison between Things, we make three Steps, which are called three Degrees.

Q. How many Degrees of Comparison are there?

A. Three: The Positive Degree, the Comparative, and the Superlative.

Q. How is the Comparative Degree formed or made?

A. By putting *er* to the Positive; as, *Hard*, *harder*, *Fair*, *fairer*. But if the Positive ends in *e*, then you need add only *r* to make the Comparative.

The Comparative Degree is also formed by adding *more*, to the Positive, as, *Hard*, *more hard*, or *harder*; *Fair*, *more fair*, or *fairer*.

Q. How is the Superlative Degree formed or made?

A. By adding *est* to the Positive: as, *Hard*, *hardest*; *Fair*, *fairest*. But if the Positive ends in *e*, then you need add only *st* to make the Superlative, as, *Wise*, *wisest*: The Superlative is also made by adding *most* to the Positive, as, *Hard*, *most Hard*.

Q. Tell me what Degrees of Comparison the following Words are of; *Hard*, *harder*, *hardest*, *more hard*, *most hard*; *Fairest*, *fairer*, *most fair*, *more fair*, &c.?

A. *Hard* and *Fair*, are of the Positive Degree.

Q. How do you know that?

A. Because they denote or signify the Thing or Person to be simply so and so, without comparing them with any other Person or Thing: For if I say *Mary is fair*, that does not gainsay, but that *Sarah may be as fair*: So if I say that the *Iron is hard*, I may also say, the *Steel is as hard*.

Q. But of what Degree of Comparison are the Words *Fairer*, *more fair*, *Harder*, *more hard*?

A. They are of the Comparative Degree?

Q. How do you know that?

A. Because when I make a Comparison between *Mary* and *Anne*, I find that *Mary is fair*, but *Anne fairer*, or *more fair*, that is, exceeds *Mary* in Beauty.

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Q. Of what Degree of Comparison are the Words, Fairest, most fair, Hardest, most hard?

A. Of the Superlative.

Q. How do you know that?

A. Because when I make a Comparison between *Susanna*, *Elizabeth* and *Lucy*, I perceive that *Susanna* is fair, but that *Elizabeth* is fairer, or more fair than *Susanna*, and that *Lucy* is the fairest, or most fair, of either *Susanna* or *Elizabeth*: that is, *Lucy* exceeds them both in the highest Degree of Beauty.

Q. Is it good English to say, More stronger, most strongest?

A. No: You ought to say, *Stronger*, or else, *more strong*; *strongest*, or else, *most strong*; for *more stronger* would signify as much as, *more more strong*, and *most strongest*, as much as *most most strong*.

Q. Are all Adjectives compared by adding *er* or *more* to make the Comparative, and *est* or *most* to make the Superlative?

A. No: For the Comparison of some Adjectives is Irregular; that is, they are not compared according to these Rules: as, *Good*, *better*, *best*, &c. And some Adjectives do not form any Comparison at all: as, *One*, *every*, *each*, *all*, &c.

Q. How shall I know what Adjectives may be compared and what not?

A. Only those Adjectives may be compared by which we may say, one thing is *such*, another thing is *more such*, and another thing is *most such*. But those Adjectives by which we cannot say one is *such*, another *more such*, and another *most such*, cannot form Comparison; as, *all*, for we cannot say, a thing is *more all*, *most all*.

Q. Do not Substantives form Comparison?

A. No: For tho' a thing may have the Word *more* or *less* applied to it; as, it is of a larger or lesser Extent than another thing; yet it cannot be said to be *less* a Substance than another Thing. For Example, a *Plant*, cannot be *more* or *less* a *Plant*, than another *Plant*.

Q. Give me the Comparative and Superlative Degree of these Adjectives following; *Sweet*, *Ripe*, *High*, *Good*, *All*, *Big*, *Loud*, *Broad*, &c.

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Q. Whence:

Q. Whence comes the Word Positive?

A. From Positus, and that from Ponere, to put or place: The Positive Degree being the first Step that is made, or the first placing of the Thing, in Order to the comparing of one Thing with another.

Q. Whence comes the Word Comparative?

A. From Comparare, to compare, or to match one Thing with another.

Q. Whence comes the Word Superlative?

A. From Superlatus, lifted above the Rest, or exceeding the Rest in Degree. For Things are compared in Three several Degrees; either as equal, or more exceeding some one or others, or exceeding all, or at least very much exceeding in the Kind.

CH A P. XI.

Of the PRONOUN.

AS the too frequent Repetition of the same Words is disagreeable and unpleasant; so this Inconvenience could hardly have been avoided, since Men have Ocasion to make frequent Mention of the same Things, if certain Words had not been made Use of, to supply the Place of these Nouns, and prevent their being too often repeated; which Words are called *Pronouns*, that is, Words put for Nouns. For as Nouns are the Marks or Signs of Things, so *Pronouns* are of Nouns.

* A *Pronoun* is a Word that may be used instead of any *Nonn Substantive*. as.

Instead of my Name, I say, *I*.

Instead of thy Name, I use, *Thou*.

Instead of his Name, I say, *He*.

Instead of her Name, I say *She*.

So instead of saying *the Book of Peter*, we say, *his Book*; in speaking to *Peter*, we say, *it is your Book*, &c.
So likewise when it is said, *I teach Thee or Him*; The

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Pronoun I, represents to our Thoughts the Person teaching, suppose *John*, and the Words *Thee*, *Him*, the Person spoken to, or of, suppose *William* or *Thomas*.

Now we are to consider, that all *Discourse* may be brought under, or confin'd to these three Heads: — That is, We either speak of our selves; To another; or of another. And these three Heads are call'd by the Name of *Persons*.

* There are in Discourse, Three Persons.

1. For in speaking of my self, I use the Word *I*; and if more than one speak of themselves; they use the Word *We*: Which Words *I* and *We*, are said to be of the *First Person*.

2. When we speak to another, we use the Word *Thou*; but when we speak to more than one, we use the Word *Ye*; Which Words *Thou* and *Ye*, are said to be of the *Second Person*.

3. In speaking of another, if of the *Male-Sex*, we say *He*; if of the *Female-Sex*, we say *She*; but if we speak of a Thing that is neither of the *Male* nor *Female Sex*, we use the Word *It*; and if we speak of more Things than one, let them be of the *Male* or *Female Sex*, or otherwise, we use the Word *They*: And these Words *He*, *She*, *It* and *They*, are said to be of the *Third Person*.

Hence we may observe.

1. { *I* is of the first Person Singular.
- { *We* is of the first Person Plural.
2. { *Thou* is of the second Person Singular.
- { *You* and *Ye* are of the second Person Plural.
3. { *He*, *She*, *It*, are of the third Person Singular.
- { *They* is of the third Person Plural.

And so likewise, all other *Nouns* when spoken of, are of the third Person: Of the third Person Singular if only one be meant; of the third Person Plural if more than one be meant.

It is customary among us, (as likewise among the *French*, and others) tho' we speak but to one particular Person, to use the *Plural Number*: But then we say *You*, and not *Ye*. And if any one speaks to another

in the Singular Number, as, *Thou Thomas*, it is reckon'd a Sign of Contempt or Familiarity.

* The Pronouns have a twofold State, both in the Singular and Plural Number. The first State we shall call the *Foregoing State*, as, *I, We*; the second State we shall call the *Following State*, as, *Me, Us*.

The Pronoun is used in the *Foregoing State*, when it is set alone, as, *Who did it?* &c. Or, when it goes before the Verb, as, *I love*, not *Me love*; *We read*, not *Us read*. But it is used in the *Following State*, when it follows the Verb or Preposition, as, *The Man loves Me*, not *The Man loves I*; *God bless Us*, not *God bless We*; *So, Peter gave to Me*, not *to I*; *John wrote to Us*, not *to We*.

* *Who* is an Interrogative Pronoun, (or a Pronoun that we commonly use in asking a Question) it is the same in both Numbers: Its *Following State* is *Whom*, which is also the same in both Numbers.

Whom, tho' it be naturally the *Following State*, yet Use, in our Language, as well as in most others, places it before the Verb; as, *He is the Man Whom I saw*, that is, *He is the Man I saw whom*. But it does for the most Part follow the Preposition, as, *He was the Man to Whom I gave it*: I say for the most Part; because when the Preposition is put out of its natural Place, *Whom* does then goe before it; as, *Whom did you give that to?* for, *To Whom did you give that?* *Whom do you go with?* for, *With Whom do you go?*

Who is used when we speak of Persons, as, *Who is that Man?* But we do not say, *Who is that Book?* For, when we speak of Things, we use *What*, as, *What Book is that?* And tho' *What* be used sometimes when we speak of Persons, yet then it seems to have another Sense, than what the Pronoun has, and is rather a Noun

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Adjective; as, *What Man is he?* that is, *what Sort of a Man.*

Who and *Whom* are also frequently used when no Question is asked, and signifie Relation to some Person; as, *Peter is the Man whom I saw. They are the Men, who built the Church.*

* From these *Pronouns* above mentioned come several others, called *Pronouns Possessive*, because they signifie Possession: As, from *Me*, comes *My* and *Mine*; from *Thee*, comes *Thy* and *Thine*; from *Us*, *Our* and *Ours*; from *You*, *Your* and *Yours*, &c. So *My Book*, is the Book belonging to me; *Your Book*, is the Book belonging to you.

Yet these *Pronouns Possessive*, are not always used to denote Possession: For, sometimes they are used, to express the Cause or Author of a Thing; As, *This is Your doing*, that is, *You are the Cause or Occasion of this*: *This is my Book*, for, *This is a Book of my Writing*, or, *I am the Author of this Book.*

The *Pronouns My, Thy, Her, Our, Your, Their*, are to be used when they are joined to Substantives, as, *This is my House*; *This is my Book*. But *Mine, Thine, Hers, Yours, Theirs*, are to be used when the Substantive is left out, or understood, as, *This House is mine*; *This Book is mine*; that is, *This House is my House*, &c. Likewise, if *Own* does not follow, as, *It is Your own*, not *Yours own*; so, *Our own*, not *Ours own*. Yet *Mine* and *Thine* are sometimes used, when the Substantive is expressed, if the Substantive begins with a Vowel, but not else; as *My Arm*, or *Mine Arm*; *Thy Own*, or *Thine Own*.

Hern, Ourn, Iourn, Hesn, for *Hers, Ours, Yours, His*, is bad English.

A Table of all the Pronouns.

		Their Posses- sives to be used.			
		The forego- ing state	The follow- ing state	With a Sub- stantive.	Without a Substantive
I. Perf.	Sing.	I	Me	My	Mine
	Plur.	We	Us	Our	Ours
II. Per.	Sing.	Thou	Thee	Thy	Thine
	Plur.	Ye or You	You	Your	Yours
III. Per	Sing.	Male	He	Him	His
		Female	She	Her	Hers
	Plur.	Neuter	It	Its	Its
			They	Them	Their
The Inte- rogative	{ of Person of things		Who	Whom	Whose
			What		Whereof

I have follow'd Doctor Wallis's Scheme, but you may if you will call *His*, *Its*, *Whose*, Genitive Cases; since we have already shown that *His* is put for *He's* *Its* for *It's*, and *Whose* for *Who's*: And Doctor Hicks says, that the Pronoun of the Third Person has no *Adjective Possessive*, but expresses the Possessive Sense by the Genitive Case of the Pronoun; as by *His*, of him; *Hire*, of Her, &c. And it is probable, that *Ours* comes from the Saxon Genitive *Ures*, and *Yours* from *Eoweres*, by Contraction and softening the Sound. *Whereof* is generally reckon'd an *Adverb*.

* The

* The *Pronouns* are likewise divided into *Substantives* and *Adjectives*; the *Pronoun Substantives* are, *I, Thou, We, Ye, You, They, Who*: The *Adjectives* are, *He, She, It, My, Mine, Thy, Thine, Our, Ours, Your, Yours, Her, Their, Theirs, What*: To which some add, *His, Its, Whose*.

* The following Words, *This, That, The same*, are not *Pronouns*, but *Nouns Adjective*.

For they are not put to supply the Place of the *Noun Substantive*; but are joined to *Substantives*, just as other *Adjectives* are; as, *This Man, That Man, Which Man, The same Man*. And if at any Time we meet them without their *Substantives*, which is not often; yet the *Substantives* are understood. So we likewise say, *One, Many, All, the Learned, the Unlearned*, their *Substantives* being left out: Yet we do not therefore use to rank these *Adjectives* among the Number of *Pronouns*.

* *This*, makes in the Plural Number *These* and *That* makes *Those*.

1. *That* is often used instead of *Who, Whom* or *Which*; as, *I saw a Man that [who] had been on the same Side that [which] I had been on. He is the Man that [whom] we saw.*

2. *This* and *That* are called *Demonstratives*, because they show what particular Person or thing you mean; And they frequently have *Very* put after them, for the fuller and more clear *Demonstration* of what you mean.

3. When *This* and *That* are used in Relation to two foregoing Words, *This* has Respect to the last and nearest Word of the two, *That* to the former and more distant; as, *Peter and Charles are both brave Men, but this most famous for his Conduct, that for his Valour.* Here *this* relates to *Charles*, *That* to *Peter*.

This and *That* are said both of Persons and Things; *This or That Man, This or That Book.*

* *Which*

* *Which* is a *Noun Adjective*, and is the same in both Numbers; it is used when we speak of Things, as *Who* and *Whom* are, when we speak of Persons.

Which is call'd an *Interogative* when it is used in asking a Question; as, *Which is the Place?* And it is also called a *Relative*, when it has Relation to some *Substantive* expressed or understood; as, *Which Thing will never do.* *Here is the Ring which [Ring] you lost.*

* *Own* which is used sometimes after the *Pronouns Possessive*, in an *Emphatical* or expressive Manner, is also a *Noun Adjective*, as *My own House, Your own Lands, Alexanders own Sword.*

* The Word *Self* makes in the Plural *Selves*, and has always a *Pronoun Adjective* before it, as, *My Self, thy Self, Our Selves, your Selves.*

But we commonly say *Himself* for *His Self*, *It Self* for *Its Self*, and *Themselves* for *Their Selves*; except *Own* be added, for then we say, *His own self, Its own self, Their own selves.*

Sometimes for the more full and emphatical expressing of the Person, we double the *Pronoun*: As, for *My Self* we say, *I my self*, for *thy self*, *thou thy self*, or rather *You your self*, for *himself*, *he himself*, for *our selves*, *we our selves*, for *your selves*, *ye or you your selves*, for *themselves*, *they themselves*. Or else we put *own* between the *Pronoun* and *Self*; as, *my own self, thy own self, or your own self, His own self, our own selves, your own selves, their own selves.*

This Word *Self* is really a *Noun Substantive*, and is also often used in Composition with other *Substantives*, as *Self-Love*, that is the Love of ones *Self*.

N. B. There is hardly any *Substantive* among the *Latins*, that answers to this Word; that which comes nearest to it, is *Persona*, or *Propria Persona*; as the Queen

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Queens self, (or the Queens Majesty) loveth Righteousness, may be thus translated into Latin, *Regina ipsa Regia Majestas, Regina persona propria amat Justitiam.* So likewise among the Greek Poets, we meet with *ἑ, βῆν, κούτθ, as, βῆν Ηεχλῆν, or 'Ηεχλ'ῖθ βῆν, Hercules's Self, Hercules himself.*

Self comes from the Saxon Word Sylf, and that from the Gothick Word Silba. The Saxon used thus to join it to the Pronouns, *Ic sylf, I my self, Wesylfe, our selves, His sylfes, of himself.* It was likewise compounded with Nouns Substantive, as *Petrus sylf, Peter's self.*

We often use,

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Thereof	Of that	Thereabouts	About that Place
Whereof	Of which	Whereabouts	About what Place
Hereby	By this	Herein	In this
Thereby for	By that	Therein for	In that
Whereby	By what	Wherein	In which
Hereupon	Upon this	Herewith	With this
Thereupon	Upon that	Therewith	With that
Whereupon	Upon what	Wherewith	With which

But these are called *Adverbs*, and therefore ought to have been placed among them.

In the Word *Whatsoever* the Substantive sometimes comes between *What* and *soever*, as *What Place soever I be in.*

Questions relating to the Eleventh Chapter.

Q. What is a Pronoun?

A. A Pronoun is a Word that may be used instead of any Noun Substantive, as instead of my Name, I say, *I*, instead of thy Name, I use, *Thou*.

Q. What do you mean by Three Persons

A Three Heads which comprehend or contain all the Branches of Discourse or Speech. And tho' the Word *Person* does more strictly relate to Rational Creatures, yet it is in a Grammatical Sense applyed, to any Thing what ever that is the Subject of our Discourse or Conversation.

Q. What

Q. What Pronouns are of the First Person?

A. I is of the first Person Singular, We of the first Person Plural.

Q. What Words are of the Second Person?

A. Thou is of the second Person Singular, and Ye or You of the second Person Plural.

Q. But we use You, when we speak only to one Person, how can that be then of the Plural Number.

A. Custom has made us do so; the Verb that is put to it, is always of the Plural Number. For, we say, You love, which is the Plural, and not You lovest which is the Singular. And it is counted ungentile and rude to say, Thou dost so and so.

Q. What Pronouns are of the Third Person?

A. He, She and It, are of the third Person Singular, and They is of the the third Person Plural. As likewise all Substantives whatever when they are spoken of, are of the third Person; of the third Person Singular if only one be meant, of the third Person Plural, if more than one be meant.

Q. What do you mean by the Foregoing and Following State of the Pronoun.

A. The Pronoun Substantives have two different Endings, one Ending that is us'd when it comes before the Verb, as I love, or We love, and this is called the Foregoing State, because it goes before the Verb: The other Ending is used after the Verb or Preposition, and is therefore called the Following State of the Pronoun, because it follows the Verb, &c. As John loves Us, not We; My Father loves Me, not I.

Q. Tell me which Pronouns are Substantives and which are Adjectives.

A. The Pronoun Substantives are I, Thou, Who, &c. the Pronoun Adjectives are He, She, My or Mine, Thy or Thine Your or Yours, &c.

Tho' He and She are most frequently used as Substantives.

Q. What Difference is there in the Use of Who and Which?

A. Who is used when we speak of Persons, Which when we speak of Things; as, The Book which I bought, not who or whom I bought, &c.

A. What

Q. What do you mean by an Interrogative Pronoun?

A. A Pronoun that is used in asking a Question.

Q. What is a Pronoun Possessive?

A. A Pronoun that is used to denote or signify Possession, as, *My Book*, that is, the Book that belongs to me.

Q. Tell me which are the Pronouns Possessive?

A. The Pronouns Possessive are, *My* or *Mine*, *Thy* or *Thine*, *Her* or *Hers*, *Our* or *Ours*, *Your* or *Yours*, *Their* or *Theirs*,

Q. Is there any Difference between *My* and *Mine*, *Thy* and *Thine*, &c.

A. Yes: *My*, *Thy*, *Her*, *Our*, *Your*, *Their*, are joined to Substantives; but, *Mine*, *Thine*, *Hers*, *Ours*, *Yours*, *Theirs*, are used when the Substantive is left out, as, *Whose Book is this? Mine.* But these two, *Mine* and *Thine*, are sometimes used when the Substantive is expressed, if the Substantive begins with a Vowel, and not else; as, *My Ass* or *Mine Ass*, *Thy Oath* or *Thine Oath*.

Q. What do *This* and *That* make in the Plural?

A. *This* makes *These*, *That* makes *Those*.

Q. What Parts of Speech are *this*, *that*, *same*, *which*?

A. They are rather Nouns Adjective than Pronouns.

Q. What do you mean by a Relative Word?

A. A Word that has Relation, or refers to some other; as, *That is the Book which [Book] I lent you;* — where *which* relates to the Word *Book* understood.

Q. What is a Demonstrative Word?

A. A Word that is used in Order to our more fully expressing or declaring what we mean: *This* and *That* are Demonstrative Words.

Q. Whence comes the Word Pronoun?

A. From *Pronomen*, because it is put *pro* for or instead of *Nomen* a Noun.

Q. Whence comes the Word Interrogative?

A. From *Interrogare* to ask a Question.

Q. Whence comes the Word Relative?

A. From *Relatus*, that hath Relation, or is referred to some other Thing.

Q. Whence comes the Word Demonstrative?

A. From *Demonstrare* to show or declare.

C H A P. XII.

Of the Verbs, with Notes concerning Tenses or Times, Persons and Moods.

AS the *Verb* is the chief Word in a Sentence, so the *Grammarians* have taken no small Pains in giving us Definitions of it; but then these have been various, and some of them very obscure, they having had more Regard to the *Accidents* of the *Verb* than to its *essential* or chief *Use*. However I shall not pretend to correct the old Definitions, or make a new one; but content my self with what may serve for a tolerable *Description* rather than a full *Definition* of it.

* A *Verb* is a Part of Speech, that is used to signify the Being or State of Things or Persons, their Actions, or the Impressions that they receive.

Or you may take it thus,

* A *Verb* is a Word that betokeneth *Being*, *Doing* or *Suffering*.

1. To *BE* is here to be taken not only in its common Sence of *Existence*, but also in its largest Sense, as it denotes the *Being* in some Posture or Situation, or Circumstance, or some Way or other affected; as, *to stand, to sit, to hang, to lie, to abide, to be cold, to be hot, to be wet.*

2. To *DO* denotes all Manner of Action; as, *to fight, to write, to play, to dance, &c.*

3. By the Impressions that they receive, we are to consider, that as *Persons* or *Things* barely act or do, so they often are acted upon, or become the Subject of Action themselves, as *Charles beats*, here *beats* denotes the Action of *Charles*; *Charles is beaten*, here *is beaten* denotes the Impression or Suffering that *Charles* receives; for

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for *Charles* is the *Subject* on which the *Action* of *Beating* is exercised. So *Peter loves*, here *loves* denotes the *Action* of *Peter*; *Peter is loved*, here *is loved* denotes that *Somebody loves Peter*; or that he is the *Object* about which the *Passion* of *Love* is exercised. Therefore,

* All those Words that denote or signify, *Being, Doing* or *Suffering*, are called *Verbs*.

Those *Verbs* that signify *Being*, may be called *Essential Verbs*; those that signify *Doing*, are called *Verbs Active*; those that signify *Suffering*, are called *Verbs Passive*. But we have strictly speaking, no *Verbs Passive*; how that Defect is supplied, we shall show afterwards.

We have already observed, that our Language has not divers Endings to denote the *Tenses, Persons* and *Moods* of *Verbs*, as the *Latin* and *Greek* Tongues have: Yet I hope it will not be esteemed Foreign to our Design, in giving an Account of *General Grammar*, if we present the Reader with a Note or two relating to *Tenses, Persons* and *Moods*; and indeed it is in some Respects necessary, in Order to let us into a clear Knowledge of the *Genius* and *Nature* of our own Tongue.

NOTE I. Of Tense or Time.

* The *Tense* or *Time* of a *Verb*, is the distinguishing of a Thing *done*, from a Thing *not done*.

As for the *Tenses* or *Times*, the natural and proper Number is three because all *Time* is either *past, present* or *to come*. That is,

I. The *Present Time*, that *now is*.

II. The *Preter Time*, that *is past*.

III. The *Future Time*, that *is yet to come*.

In *Greek* the Number is increased to Eight or Nine, in *Italian* to Seven, in *French* and *Spanish* there are Six, in *English* (as in *Dutch*) we have properly but Two; but by the Help of *Auxiliary* or *Assistent Verbs*, we make

make up as many as there are in *Latin*; that is Six: For if we consider whether an Action be compleat, that is finished, or incompleat; that is not finished; we may make *Six Tenses* or *Times*, that is Three Times of the Imperfect Action, and Three Times of the Perfect Action.

As,

I. The *Present* Time of the Imperfect Action, as, *I sup, I do sup, or I am at Supper* now, but have not yet done.

II. The *Præter* Time of the Imperfect Action, as, *I was at Supper* then, but had not yet done it.

III. The *Future* Time of the Imperfect Action, as, *I shall sup, or shall be yet at Supper*, but not that I shall have then done it.

IV. The *Present* Time of the Perfect Action, as, *I have supped*, and it is now done.

V. The *Præter* Time of the Perfect Action, as, *I had then supped*, and it was then done.

VI. The *Future* Time of the Perfect Action, as, *I shall have supped*; and shall have done it.

N. B. 1. In *Latin* the *Present* Time of the Perfect Action, is commonly called the *Præterperfect* Time.

2. And the *Præter* Time of the Perfect Action, is commonly called the *Præter-pluperfect*, that is, the *Præter* more than *Perfect*: But how properly it is called by this Name, I shall not here determine. Hence we may reckon up *Six Tenses* or *Times*, Two of the *Present* Time, Two of the *Præter* Time, and two of the *Future* Time. These Six Times, are in *Latin* expressed thus, — 1. *Can-o*. 2. *Can-abam*. 3. *Can-abo*. 4. *Can-avi*. 5. *Can-averam*. 6. *Can-avero*. Here you see the *Latins* have different *Endings* to express these Times. But if we consider the Times according to their being expressed by the Changing the *Ending*, we have but two distinct *Tenses* or *Times*, we making use of certain Words called *Auxiliary*, or *Helping Verbs*, to express the Rest of the Times.

* There are in *English*, two *Tenses* or *Times*, the *Present* Time, and the *Præter* Time.

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* The *Present Tense* is the *Verb* it self, as *Burn*.

* The *Preter Tense* or *Time*, is commonly made by adding *ed* to the *Present Time*, as, *Burned*.

But if the *Present Tense* ends in *E* as *Love*, then the *Preter Tense* is made by only adding *D* to the *Present*, as, *Loved*.

* In some Words whose *Present Tense* ends in *D* or *T*, the *Preter Tense* is the same with the *Present Tense*, as *read*, *readd*, and then the Sense of the Place, and the *Helping Verbs*, must distinguish them. It is very probable they are Contractions of *ed*, and so shou'd be writ with a double *dd* or *tt*, as, *I have readd*, *sheadd* or *shedd*, *shreadd*, *spreadd*, *castt*, *histt*, *knitt*, *hurtt*, *putt*, *shutt*, *sett*, *sitt*, *splitt*, *thrustt*, *wett*, *sweat*.

There are a great many Irregularities in the *Preter Tense*, that is, there are a great many Words of this *Tense*, which do not end in *ed*. But of them we shall speak afterwards.

N. B. You may say the *Present Tense* or the *Present Time*, &c.

There is an Observation yet remains to be spoke to concerning the expressing the *Time past* in *English*, but we shall speak of that, when we come to give you a Scheme of the *Verbs*.

NOTE II. Of the Persons of the Verb.

When we spoke of the *Pronouns*, there was Mention made of the *Persons*, which are three in both *Numbers*; *I*, *Thou*, *He* or *She*, for the *Singular*; *We*, *Ye* or *You*, and *They*, for the *Plural*.

* The

* The Distinction of *Persons* and *Numbers* in the *English Verbs*, is chiefly signified by these *Pronouns* being put before them, as *I burn*, *They burn*, or in the third *Person* by any other *Substantive*, as, *The Fire burns*, *The Boys play*.

Every one of these *Pronouns* does cause and Alteration in the Terminations of the *Latin Verbs*: But in *English* there is no Change at all made by any, except,

* In the *Second Person Singular* of the *Present Tense*, and in the *Second Person Singular* of the *Preter Tense*, which *Persons* are distinguished by the Addition of *est*, as, *Thou burnest*, *Thou readest*, *Thou burned'st*, *Thou loved'st*. So likewise

* In the *third Person* of the *Present Tense*, an Alteration is made, by adding the Ending *Eth*, or *S*, (or *Es* if the Pronunciation requires it) as, *He burneth* or *burns*, *He readeth* or *reads*. In all the Rest the Word is the same, as, *I burn*, *We burn*, *Ye burn*, *They burn*. So, *I burned*, *He burned*, *We burned*, *Ye burned*, *They burned*, &c.

If the *Present Tense* ends in *E*, then *st* is added instead of *Est*, in the *Second Person*, and *th* instead of *Eth*, in the *Third Person*, as, *Thou lovest*, *He loveth*.

Some Observations relating to the Second and third Persons of Verbs.

In the *Second Person* of the *Helping Verbs*, *Will* and *Shall*, we say *wil't*, *shal't*, by a Figure called a *Syncope*, for *will'st*, *shall'st*: Likewise *hast* in the *Second Person* for *hast* that is *hav'st* or *havesst*, so in the *Third Person*, *hath*, that is, *ha'th* for *hav'th* or *haveth*; also *had* for *hav'd*

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hav'd. The *Helping Verbs*, *Will*, *Shall*, *May*, *Can*, never take the Ending *Eth* in the Third Person; for we do not say, *He willet^h fight*, *He canneth fight*, &c. but *He will fight*, *He can fight*, &c.

* These Personal Terminations or Endings, *ast* and *eth*, are omitted, when the *Verb* is used in an *Imperative* or commanding Sense, as *Fight thou*, not *Fightest thou*; *Let the Soldier fight*, not *Let the Soldier fighteth*, or *fights*. Sometimes also they are left out after the *Conjunctions*, *If* *That* *Though*, *Although*, *Whether*; as, *If the Sense require it*, for *If the Sense requireth* or *requires it*: *He will dare, though he die for it*, that is, *though he dies for it*. These Endings of the Person of the *Verb*, are also sometimes left out after some other *Conjunctions* and *Adverbs*, especially when the *Verb* is used in a *Commanding* or *Depending* Sentence.

In the Endings *Est*, *Eth*, *Ed* and *En*, (of which we shall speak afterwards) the Vowel *E* is oftentimes left out, unless the Pronunciation forbids it) and its Absence is, when its necessary, denoted by an ['] *Apostrophe*, as, *do'st* for *doest*, *do'th doib* for *doeth*, *did'st didst* for *didest*, *plac'd* for *placed*, *burn'd burnd* for *burned*, *know'n* for *known*.

* The *Verb* is also often used without expressing either the *Person* or *Thing* that is, *does*, or *suffers*, or the *Number*; and then the *Preposition* *To* is set before it, as, *to burn*, *to love*.

When the *Verb* is thus used, it is called a *Verb Infinitive* or *Infinitive*, that is, *not bounded*; because its Signification is not determined to any *Person*, or *Number*. This is used like the *Infinitive Mood* in *Latin*, and is placed after *Verbs* and *Adjectives*; as, *I love to fight*,
It

It is good to labour: It is also used as a *Substantive*, as, *To pray is a good Action*, that is, *to pray* or *Prayer* is a good *Action*. But the *Preposition To* is sometimes omitted or left out, especially after the *Helping Verbs*, *Do*, *Will*, *Shall*, *May*, *Can*, and their *Preter Tenses*, *did*, *would*, *should*, *might*, *could*, also after *must*, *let*, *bid* &c. as, *I do read*, *I will teach*.

Monsieur Lamy has observed, that the principal or chief Use of the *Infinitive Verb*, is to join two *Propositions* together: as, *I know God to be just*; but this use of it, is more frequent in *Latin* than in our *Language*.

N. B. The Second and Third Persons *Singular*, of the *Present Tense* in the *Saxon Language* ends, the Second in *st*, *est* or *st*, as, *thū lufst*, or *lufest* or *lufst*, that is, *thou lovest*: The Third Person ends in *ath*, or *eth*, or *th*, as, *he lufath* or *lufeth* or *lufth*, that is, *he loveth*. The Second Person of the *Preter Tense*, ends also in *est*, as, *thū lufodest*, that is, *thou lovedst*. The other Times are expressed by *Helping Verbs* as in *English*.

NOTE III. Of the Moods.

As *Cases* are the different Endings of the *Noun*, which are used to denote the *Respect* or *Reference* that Things have to one another; so *Moods* are the different Endings of the *Verb*, that are made use of to express the Manners or Forms of its signifying the *Being*, *Doing* or *Suffering* of a Thing. Grammarians do not agree about the Number of these *Moods*, not only by Reason of the Difference there is in *Languages*, some being capable of receiving more or fewer *Inflections* or *Endings* than others, but also because of the different Manners of signifying, which may be very much multiply'd: For the *Being*, *Doing* or *Suffering* of a Thing, may be considered not only simply by it self but also as to the *Possibility* of a Thing, that is, whether it can be done or not; as to the *Liberty* of the *Speaker*, that is, whether there be no Hindrance to prevent his doing of a Thing; as to the *Inclination* of the *Will*, that is, whether the *Speaker* has any Mind or

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Intention to the Doing of it; or to the Necessity of the Action to be done, that is, whether there be any Obligation of any Kind upon a Person to do a Thing.

They commonly reckon in *Latin*, Four Moods, the Indicative, the Imperative, the Subjunctive, and the Infinitive.

1. The *Indicative*, declares, demands or doubts, as, *I love, do I love?*

2. The *Imperative*, commands, entreats, exhorts or permits, as, *let me love.*

3. The *Subjunctive* depends upon some other Verb in the same Sentence, with some Conjunction between; as, *he is mad, if he love.*

IV. The *Infinitive*, is used in a large undetermined Sense, as, *to love.*

* Now in *English*, there are no Moods, because the Verb has no Diversity of Endings, to express its Manners of signifying; but does all that by the Aid of Auxiliary or Helping Verbs which in the *Latin*, and some other Languages, is done by the Diversity of Terminations or Endings.

For the Possibility of the Thing is expressed by *can* or *could*; the Liberty of the Speaker to do a Thing, by *may* or *might*; the Inclination of the Will is expressed by *will* or *would*; and the Necessity of a Thing to be done by *must* or *ought*, *shall* or *should*. And herein we also imitate our Ancestors the Saxons.

Questions relating to the Twelfth Chapter.

Q. What is a Verb?

A. A Verb is a Part of Speech, that betokeneth Being, Doing or Suffering.

Q. What Words are Verbs?

A. All those Words are called Verbs, that signify being, doing or Suffering; as, *to be hot, to be cold, to fight, to write, to dance, to be burned, to be banished.*

Q. What

Q. What do you mean by an Essential Verb?

A. A Verb that signifies Being.

Q. What do you mean by a Verb Active?

A. A Verb that signifies Doing, as, to love, to eat, to read, to make.

Q. What do you mean by a Verb Passive?

A. A Verb that signifies Suffering.

Q. Have we any Passive Verbs?

A. No. For we have no one Word that denotes Suffering, but are obliged to make Use of two or three Words to supply that Want; as we shall show afterwards.

Q. What is Tense?

A. Tense is the Time of the Verb.

Q. What is the Time of the Verb?

A. The distinguishing a Thing done from a Thing not done.

Q. How many Tenses or Times are there?

A. Three: 1. The Present Time that now is.

2. The Preter Time that is past.

3. The Future Time that is yet to come.

Q. Are there then no more than Three Tenses?

A. If we consider an Action as to its being finished or not finished, we may reckon Six Tenses or Times.
There are then

Two Present Tenses or Times

Two Preter Tenses or Times, and

Two Future Tenses or Times,

Q. How do you make that appear

A. There is,

1. The Present Time of the Action not finished, as, I do sup, but have not yet done.

2. The Present Time of the Action finished, as, I have supped, and it is now done.

1. The Preter Time of the Action not finished, as, I was at Supper then but had not yet done it.

2. The Preter Time of the Action finished, as, I had supped, and it is now done.

1. The Future Time of the Action not finished, as, I shall sup, or shall be yet at Supper, but not that I shall have then done it.

2. The Future Time of the Action finished, as, I shall have supped, and shall have done it.

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Q. How many Tenses are there in English?

A. Two. The Present Tense and the Preterimperfect Tense.

Q. How do you know them?

A. The Present Tense is the Verb it self, as, burn, love, &c. The Preterimperfect Tense ends in ed, as, loved, burned.

Q. Does the Preterimperfect Tense always end in ed?

A. Not always; for sometimes it ends in T or En, but these are called irregular ones, of which we shall speak afterwards.

Q. But if we have but two Tenses, how do we express all the other Times of the Verb?

A. We do it by the Help of certain other Words called Helping Verbs: As we shall shew you afterwards.

Q. How do we distinguish the Persons of the Verbs?

A. We distinguish the Second Person Singular of the Present and Preterimperfect Tense by the ending est, as, thou lovest, thou burnedst. And the Third Person Singular of the Present Tense by the Ending eth or s, as, He loveth or loves. But the Distinction of the Person and Numbers of Verbs, is chiefly performed by the Pronouns I, We, &c. being put before them, or in the Third Person by any Substantive, as the Fire burns, Boys play.

Q. Do all Verbs take eth in the third Person?

A. No. For these Helping Verbs, Will, Shall, May, Can, never take eth in the Third Person; for, we do not say, he mayeth, he shalleth, &c.

Q. What is Mood?

A. Mood is the particular Ending of a Verb, to express its different Manner of signifying whether a thing is, or is not done, whether it can, or may be done, whether the Person will or shall do the thing, or whether he ought or must do it.

Q. Has the English Tongue any Moods?

A. No; Unless you'll reckon One, that is the Indicative Mood: For, as our English Verb has no Alteration of its Ending, to express its Manner of signifying, our Language cannot properly be said to have any Moods.

Q. How do you then express the different Manners of Verbs, whether a Thing may, or can be done, &c.?

H

A. We

A. We do it by the Assistance of certain Words called *Helping Verbs*, such are *may* or *can*, *shall* or *will*, *must* or *ought*, &c.

Q. How many Moods are there in the Latin Tongue?

A. They generally reckon *Four*; the *Indicative Mood*, as, *Ego Amo*, I do love; the *Imperative Mood*, as, *Tu ama*, love thou; the *Subjunctive Mood*, as, *Ego amem*, I may love; the *Infinitive Mood*, as, *amare*, to love: Where you may observe the different Endings *o*, *a*, *em*, *are*, which distinguish one Mood from another.

Q. What do you mean by an Essential Verb?

A. A Verb that signifies *Being*.

Q. What is a Verb Active?

A. A Verb that signifies *Doing*,

Q. What is a Verb Passive?

A. A Verb that signifies *Suffering*.

Q. What do you mean by the Present Tense?

A. The Time that *now is*.

Q. What do you mean by the Preter Tense?

A. The Time that *is past*.

Q. What do you mean by the Future Tense?

A. The Time that *is yet to come*.

Q. What do you mean by the Preterimperfect Tense?

A. The Time that is *imperfectly past*, or *passing*.

Q. Whence comes the Word Verb?

A. From *Verbum* a Word, it being so called by Way of Eminence, for it is the chief Word in a Sentence and there is no Sentence, wherein it is not either expressed or understood.

Q. Whence comes Essential?

A. From *Essentialis* or *esse* to be.

Q. Whence comes Active?

A. From *Activus* or *agere* to do.

Q. Whence comes Passive?

A. From *Passivus* or *Pati* to suffer.

Q. Whence comes Tense?

A. From the French Word *Temps*, and that from the Latin *Tempus* Time.

Q. Whence comes Present?

A. From *Præsens* being before, or at Hand.

Q. Whence comes Preter?

A. From *Præteritus* past.

Q. What

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Q.
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Q.
A.
Mask,
as the
denote
Person
that is

Q.
A.
Verbs
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A.
Q.
A.
Q.
A.
after an
Q.
A.
termine

B Efor
Help
thing of
principle, be

* *A*
Verb,
Verb d
jective.

Q. Whence comes Future?

A. From *Futurus* about to be or that will be.

Q. Whence comes Preterimperfect?

A. From *Præteritus imperfectus* not perfect or not finished

Q. Whence comes Person?

A. From *Persona*, which in its first Sense signifies a Mask, such as Players use: It is here to be understood as the Face or Ending of the Verb, which it takes to denote such or such a Person of the Pronoun; but there, *Persona* signifies what we mean by the Word Person that is, a Man or Woman.

Q. Whence come Mood?

A. From *Modus Manner*, it being the Manner of the Verbs signifying so and so.

Q. Whence comes Indicative?

A. From *Indicare* to declare.

Q. Whence comes Imperative?

A. From *Imperare* to command.

Q. Whence comes Subjunctive?

A. From *Subjungere* to join to, it being generally put after another Sentence.

Q. Whence comes Infinitive?

A. From *Infinitus* undetermined, because it is not determined to any Person or Number.

CHAP. XIII.

Of the PARTICIPLE.

BEFORE we come to give you an Account of the *Helping Verbs*, it is necessary that we say something of that Part of Speech which is called a *Participle*, because it is frequently joined to those Verbs.

* A *Participle* is a Part of Speech, derived of a Verb, and betokens being, doing or suffering, as a Verb does, but is otherwise like a Noun Adjective.

I. Derived of a Verb] It always comes from some Verb, as from to love come the Participles Loving and Loved, from to burn come burning and burned.

II. Signifies being, doing or suffering] 1. It signifies being, I have been a Child, I was sitting.

2. It signifies doing, as I am reading the Book, I was sweeping the House, I have burned the Wood.

3. It signifies suffering, as I was burned, I was whipped, I was abused, &c.

III. But it is otherwise like a Noun Adjective] that is, it is often joined to a Substantive just like an Adjective, as, a loving Child, a dancing Dog, a shaved Head, a ruined Man; yet in these Examples, you see how they signify doing or suffering as the Verb does: They signify doing, as, a loving Child, i. e. a Child that loves, a dancing Dog, i. e. a Dog that dances: They signify suffering, a shaved Head, i. e. a Head that is shaved, a ruined Man, i. e. a Man that is ruined.

* There are two Participles, the Active Participle, which ends in ing as loving, and the Passive Participle, which ends in ed as loved.

The Participle which ends in ing is called the Active Participle, because it has an Active Sense, or signifies doing, as, I am cutting a Stick. The Participle which ends in ed, is called the Passive Participle, because we having in English no Passive Voice, that is, no distinct Ending to distinguish a Verb that signifies doing, from a Verb that signifies Suffering, we make up this Want by the Help of the Verb Am, and this Participle, as, I am loved, am burned.

N. B. For this Participle cannot be properly called a Passive Participle from its Signification alone, it being also often used in an Active Sense, as, I have loved the Man, I had burned the Papers.

* The Active Participle is made by adding ing to the Verb, as, burn, burning, fight, fighting; but if the Verb ends in e as Love, then the e is left out in the Participle, as, loving.

This Participle is often used as a Substantive, as, In the Beginning, a good Understanding, an excellent Writing. It answers also to the Words which the Latins call Gerunds, as, of writing, in writing, in burning this, in burning of this.

This Participle is used in a peculiar Manner with the Verb to be, especially in answer to a Question, as, Q. What was you doing? A. I was writing. Q. Have you been writing? A. I have been writing, &c. And in this Case a is often set before the Participle, as, he is a-going, it is a-doing, he was a-dying, &c.

Doctor Wallis, makes this a to be put for at, denoting as much as while, for Example, a-dying, a-going, a-burning, a-making, that is, while any one is dying, &c. But I am rather inclined to believe that a here is redundant, as it frequently is at the Beginning of a great many Saxon and English Words; as in arise, abide

* The Passive Participle is made by adding ed to the Verb, as, burn, burned, kill killed: But if the Verb ends in e as love, then it is made by adding d, as, love loved.

The Preter Tense and the Passive Participle are regularly the same, both ending in ed as burned. But are often subject to Contractions and other Irregularities which are sometimes the same in both; as, teach taught, bring, brought, brought: And sometimes different; as, see, saw, seen, give, gave, given, but of these we shall give you a List.

This Participle being used with the Verb to be, has the same Sense with Words which end in able or ible; such are admirable, visible, and it relates to the Future Time, as, it is to be admired, that is, it is admirable, it is to be seen, that is, it is visible, &c.

We have already observed that the Participles often become Adjectives; but we cannot therefore by any Means grant, that they are therefore always meer Adjectives, as some do affirm, they being often used in such a Sense where no Adjective can have Place: For in these Examples, I am writing a Book, he is a mending

a Pen, we have burned the Coals, ye have praised the Horse,
I cannot see how any of these Participles are used as
Adjectives.

Questions relating to the Thirteenth Chapter.

Q. What is a Participle?

A. A Participle is a Part of Speech, derived of a Verb, and betokens being, doing or suffering, as a Verb does, but is otherwise like a Noun Adjective.

Q. Is the Participle always derived from a Verb?

A. Yes; for from the Verb to love, come the Participles, loving and loved, from burn come burning and burned.

Q. How does it signify as a Verb?

A. It signifies being, doing and suffering, as a Verb does, and also implies Time like a Verb.

Q. How is it like an Adjective?

A. Because it is often joined to a Substantive, in the same Manner as the Adjective is; as, a loving Child, a learned Man.

Q. How many Participles are there?

A. Two; The Active Participle that ends in ing, as loving, and the Passive Participle that ends commonly in ed, as, burned, loved, &c.

Q. Does the Active Participle always end in ing?

A. Yes.

Q. Does the Passive Participle always end in ed.

A. No; for it is often irregular, and ends in 'd or 't, as plac'd or plac't, for placed; and sometimes in n, as, beaten, begun, &c.

Q. Why is the Participle in ing, called the Active Participle?

A. Because it signifies Action or Doing.

Q. Why is the Participle in ed called the Passive Participle?

A. Because that with the Verb to be, makes up the whole Passive Voice.

Q. Is the Active Participle ever used as a Substantive?

A. Yes very often; for from to begin, comes the Participle Beginning, as, I am beginning the work; which is turned into a Substantive, In the Beginning God created the World.

Q. Are

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Q.
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Q. *Are the Participles ever used as Adjectives?*

A. Yes.

Q. *When are they so used?*

A. 1. When they have no Respect to Time, as a learned Book.

2. When they are joined to Substantives, as, an understanding Man, a writing Desk, a carved Head.

3. If they may be compared, as, learned, more learned, most learned.

4. If they are compounded with a Preposition that the Verb they come from cannot be compounded with as, unbecoming, unheard, unseen; for we do not say, to unbecome, to unheard, &c.

Q. *Are not the Participles really meer Adjectives?*

A. No; For the Participle is often used, where the Adjective can have no Place.

Q. *Whence comes the Word Participle?*

A. From Participium, that is a Partaking Word, because it caput Partem partakes of some Properties of the Verb and of the Noun. For it denotes being, doing, or suffering; and implies Time as a Verb does; and it is joined to a Substantive as a Noun Adjective.

C H A P. XIV.

Of the Helping Verbs which are Defective.

WE have already observed that the Verbs in English, do not change their Endings as in Latin, to denote the Times of Being, Doing or Suffering, and the Moods or Manners of their signifying: For in our Tongue all these Matters are performed by the Assistance of certain Words which we call Auxiliary or Helping-Verbs: Of which we shall now treat, beginning with those that are Defective.

* These Helping Verbs, Do, Will, Shall, May, Can, with their Preter Times, did, would, should, Might, Could, as also Must, are set before-

any other *Verbs*, the *Preposition To* being left out except before *Ought*.

So likewise these *Verbs*, *Bid*, *Dare*, *Help*, *Let*, *Make*, being set before an *Infinitive Verb*, the *Preposition To* is left out.

We call these *Helping Verbs* Defective ones, because they are not used but in their own *Tense* and the *Preter Tense*; besides they have no *Participles*, neither do they admit any *Helping Verbs* to be put before them.

But these two *Do* and *Will*, because they are sometimes used as *Absolute Verbs*, are therefore formed throughout all *Tenses*, that is, they have *Participles*, [*doing*, *do'n*, *willing*, *willed*] and do also admit of the *Auxiliary* or *Helping Verbs* before them, to express the *Times*, &c. that is, when they are used as *Verbs absolute*, but not when they are *Helping Verbs*.

* When the *Helping Verb* is put before another *Verb*, it changes its own *Ending*, but the *Verb* that it assists is always the same; for Example,

I do burn, Thou dost burn, He doth burn, &c.

Here you see the *Helping Verb Do*, changes its *Ending*, but in *Burn* there is no change of *Ending* at all.

Do and Did.

* *Do* does *Emphatically* denote the *Present Time* and *Did* the *Preter Time*: As, *I burn, I burned*, or in a more emphatical or expressive Manner, *I do burn, I did burn*. They are thus formed

I do, Thou dost, He doth or does. Plural. We do, Ye do, They do.

I did, Thou didst, He did. Plural. *We did, Ye did, They did.* *Did* is used for *Doed*.

Shall and Will.

* *Shall* and *Will* denote the *Future Time*, or the Time yet to come; as, *It shall burn, it will burn.* They are thus formed

I shall, Thou shalt, he shall. Plural. *We shall, Ye shall, They shall.*

I will, Thou wilt, He will. Plural. *We will, Ye will, They will.* But there is this Difference between *shall* and *will*:

* *Shall* in the first Persons, as, *I shall, we shall*, simply expresses the foretelling: But in the second and third Persons, as, *He shall, They shall*, it promises, commands or threatens.

* *Will* in the first Persons, as, *I will, We will*, promises or threatens: But in the second and third Persons, as, *Thou wilt, or You will, Ye will, He will, They will*, it barely foretells.

Thus when I say, *I shall go*, or *I will go*, I declare my Willingness or Resolution to go: But, if I say, *You shall go*, there is a plain Command or Injunction. So in *I shall burn, Thou wilt (or You will) he will, We shall, Ye will, they will burn*; here I barely foretell: But in *I will, Thou shalt (or You shall) he shall, We will, Ye shall, They shall burn*; I promise that it shall be, or I'll see that it shall be done.

Should and Would.

* *Shall* makes *should* (from the old Verb *skolde*) and it is thus formed:

I should, Thou shouldst, He should. Plural.
We should, Ye should, They should. *Shouldst* is used
 for *shouldest*.

* *Should* tells what was or had been to come.

* *Will* makes in the *Preter Tense Would* (from
 the old *Verb Wolle*) and it is thus formed

I would, Thou wouldst, He would. Plural. *We*
would, Ye would, They would.

* *Would* tells what was, or had been to come.

But there is this Difference between *would* and *Should*,
 that *would* intimates the *Will* or Intention of the Doer,
 but *should* the bare *Futurity*, or that the Thing will be;
 as, *I would burn*, that is, I am willing to burn, *I should*
burn, i. e. I ought to burn.

May and Can.

* *May* and its *Preter Time Might*, denote or
 intimate the Power of doing a Thing. They
 are thus formed

I may, Thou mayst, He may. Plural. *We may,*
Ye may, They may.

* *I might, Thou mightst, He might.* Plural.
We might, Ye might, They might.

May comes from the Saxon *Meg*, and *Might* from
Mibt. The Countrey People do likewise say, *mought*,
 from the Saxon *Mot*.

* *Can* and its *Preter Time Could*, intimate the
 Power of doing a Thing, and are thus formed

* I

* *I can, Thou canst, He can.* Plural. *We can, Ye can, They can.*

I could, Thou couldst, He could. Plural. *We could, Ye could, They could.*

But there is this Difference between *May* and *Can*. *May* and *Might*, are spoken of the Right, Lawfullness or at least, the Possibility of the Thing: But *Can* and *Could*, of the Power and Strength of the Doer. As, *I might burn*, i. e. It was possible or lawfull for me to burn; *I can burn*, that is, *I am able to burn*; *I could burn*, i. e. *I was able to burn*.

* *Must* and *Ought* imply Necessity, or denote that the Thing is to be done; as, *I must burn, I ought to read*. These two do not change their Ending, for they are thus formed:

I must, Thou must, He must. Plural. *We must, Ye must, They must.*

I ought, Thou ought, He ought. Plural. *We ought, Ye ought, They ought.*

Must comes from the Saxon *Moss*, a Word of the same Signification.

Can, May, Will and *Must*, are used with Relation both to the Present and Future Time. *Shall* is used only in the Future, and *Ought* in the Present Time. But *Could* the Preter Time of *Can*; *Might* the Preter Time of *May* and *Would* the Preter of *Will*, have relation both to the Time past and to come: But *Should* from *Shall* relates only to the Future Time.

But if *Have* follows *Must, Ought, and Should*, then they relate to the Time past; as *I ought to have done it, I must or Should have gon thither.*

Questi-

Questions relating to Chapter the Fourteenth.

Q. What do you mean by a Helping Verb?

A. A Verb that is put to another Verb, to denote or signify the Time or the Mood or Manner of a Verb.

Q. Which Verbs are those?

A. Do, will, shall, may, can, have, am or be are such.

Q. What do you mean by a Defective Verb?

A. A Verb that wants somewhat that other Verbs have; as, may has no Active or Passive Participle, does not take any Helping Verb before it, as other Verbs do: For we do not say, I shall may, or I have might.

Q. When a Helping Verb is joined to another Verb, does it change its Ending to make the Second and Third Person Singular?

A. The Helping Verb does, but the Verb it is set before is never changed; as, Thou dost love, He doth love, Thou hast loved, He hath or has loved: Where you see, love or loved are the same in both Places.

Q. Is there any Difference between Shall and Will?

A. Yes. In the first Persons Shall expresses the foretelling, and Will promises and threatens; but in the second and third Persons, shall promises and threatens but will barely foretells.

Q. Is there any Difference between Would and Should?

A. Yes. Would intimates the Will or Intention of the Doer; Should the bare Futurity or that the Thing will be.

Q. Is there any Difference between May and Can?

A. Yes. May is spoken of the Right, Lawfulness or Possibility of the Thing: But Can of the Power or Strength of the Doer.

Q. Give me the Preter Time of the Defective Helping Verbs.

A. Do in the Preter Tense makes did, may makes might, can makes could, will makes would, shall makes should: But must and ought have no Preter Tense.

C H A P. XV.

Of the Perfect Helping Verbs, Have and Am or Be.

THE Verbs mention'd in the foregoing Chapter, are call'd *Defective*, because they take no *Helping Verbs* before them, on any Occasion; neither are they used beyond the *Preter Tense* or Time: Now, for the contrary Reason these following Verbs are said to be *Perfect*, and entire: i. e. *Have* and *Am* or *Be*.

Have.

Have is a *Verb* of a very great Use among us, and in all other Modern Languages, tho' not in Greek and Latin; for it is used to denote divers Times or Tenses of Verbs, both in an *Active* and *Passive* Signification; and because it assists, or helps to denote the Times of Verbs, it is called a *Helping Verb*. But when it is not joined with another Verb then it denotes Possession, and has a *Noun* always following it. As, *I have a Book, I had a Horse*. It is thus formed.

Present Tense.

I have, Thou hast, He hath or has. Plural: We have, Ye have, They have.

Preter Tense.

I had, Thou hadst, He had. Plural: We had, Ye had, They had.

The *Active Participle* is *Having*: The *Passive Participle* is *Had* for *Haved*.

Have comes from the Saxon *Hebbe, Hafa* or *Haue*. *Had* from *Hefod*.

Have denotes the Time of the Action to be just past when we spoke; as, *I have dined*. *Had* denotes the Action to have been finish'd at that Time, when we were discoursing of the Matter as, *I had dined*, that is, when *Peter* came to my House. But.

But *Had* does likewise intimate the *Time past*, of an Action purposed to be done, or of the probability of the Things being performed, as, *I had go'n thither, but Peter prevented me; I had dined with you, but the Rain hinder'd me.*

* But when *Shall* or *Will* is added to *have*, it signifies the *Time* that will be past; as, *I shall have burned, I should have spoken, He will have burned.*

Am or Be.

To supply the Want of *Verbs Passive* in our Language, we, as well as the other Modern Languages, make use of the *Helping Verb Am or Be*, and do by it express, what the *Latin* and *Greek* Tongues express by one Word.

* *Am* or *Be* being joined to the *Passive Participle*, makes up the *Passive Voice*; as, *I am loved*: But when it is used by it self, it signifies *Being*.

The *Latin* Tongue does likewise make use of this Verb to denote some particular Tenses of the *Passive Voice*.

* *Am* or *Be* is also sometimes used with the *Active Participle* to express *Action* or *Doing*: as, *I am writing, for I write, I was Writing, I have been writing, I had been writing.*

This Verb is very irregular, as it often happens that those Things, which are most vulgar or common; are most irregular: And it has a double or twofold Formation.

Present Time.

I am, thou art, he is. Plural. *We are, ye are, they are.*
or,

Q.
A.

I be, Thou be'st, He be. Plural. *We be, Ye be, They be.*
The Preter Tense.

I was, Thou wast, He was. Plural. *We were, Ye were, They were.*

or,

I were, Thou wert, He were. Plural. *We were, Ye were, They were.*

When it is used *Infinitively*, it makes *to be*, the *Active Participle* is *being*, the *Passive Participle* is *been*, for which some corruptly write *bin*.

* The second *Formation* or *Ending* of the *Present Tense*, that is, *be, be'st, be* &c. and the second *Formation* of the *Preter Tense*, that is, *were wert, were, &c.* is for the most Part used, after the *Conjunctions*, *if, that, although, whether*, as *if I be then alive: I don't know whether it were he or no.* *Be* is also used after the Verb *Let*, as, *let him be, &c.*

Am comes from the Saxon *Eam* or *Am*; *Art* from *E-art*; *Be* from *Beo*; *Beest* from *Byst*; *Was* from the Saxon *Wes*, or rather from the Gothick *Was*; *Were* from the Saxon Word *Were*; But *Wert* I believe comes from the Gothick *Wast* which is sometimes used for *Wast*.

Do, did, shall, should, will, would, can, could, may, might are always set before the Verb in the *Present Time*, as, *I do burn, &c.* But *Have, Had, Am, Be, Was, Been*, are set before the *Active* and *Passive Participle*, as, *I have loved, I am loving.*

These *Helping Verbs* are likewise often joined together, as, *I might have died* but then one of them expresses the *Manner*, the other the *Time* of the Verbs signifying; except in *Be* or *Been* which is used to denote *Being* or *suffering*, i. e. *to be done.*

Questions relating to the fifteenth Chapter.

Q. Why are these Verbs called Perfect Helping Verbs?

A. Because they are formed like other Verbs.

Q. When

Q. *When are Be and Were to be used instead of Am?*

A. They are commonly used after, *if, that, although whether; as, If it be so, If he were alive, &c.*

CHAP. XVI.

Of the Irregular VERBS.

WE shall now give you an Account of the *Irregular Verbs* of our Tongue: Where are two Things to be taken Notice of,

* 1. That all the following *Irregularity* relates only to the Formation of the *Preter Tense* and *Passive Participle*.

For in our *Irregular Verbs*, we have nothing else *Irregular*.

* 2. This *Irregularity* does not relate to *Foreign Words*, but only to the *Native Words* of our Tongue.

By *Foreign Words* I mean those that we have borrow'd from the *Latin, French, Italian, Spanish or Welch*, of which there are a great Number: But I call those *Native Words*, which take their Original from the old *Teutonic or Saxon Language*; all which are Words of one Syllable, or derived from *Verbs* of one Syllable.

* The first *Irregularity*, and that which is the most general, took its rise from our quickness of Pronunciation, by changing the Consonant *d* into *t*, (the Vowel *e* in the regular Ending *ed*, being cut off) that the Pronunciation might be made more easy and free. And it seems indeed to be rather a *Contraction* than an *Irregularity*.

For;

For, after *c, ch, sh, f, k, p, x*, and after the Consonants *s, th*, pronounced hard, and sometimes after *l, m, n, r*, when a short Vowel goes before; For these Letters do more easily take *t* after them than *d*. As, *plac't* for *plac'd* or *placed*, *snatch't* for *snatch'd* or *snatched*, *fish't* for *fish'd* or *fished*, *wak't* for *wak'd* or *waked*, — *dwel't* for *dwel'd* or *dwelled*, *smel't* for *smel'd* or *smelled*, from the Verbs, to *place*, to *snatch*, &c.

But sometimes when a long Vowel goes before, it is either shortned, or chang'd into a short one, for the sake of quicker Pronunciation; as, *kept*, *slept*, *wept*, *crept*, *swept*, *lept*, from the Verbs to *keep*, to *sleep*, to *weep*, to *creep*, to *sweep*, to *leap*.

But *d* remains, after the Consonants *b, g, v, w, z*, and *s, th*, when they are softly pronounc'd; and *d* likewise remains after *l, m, n, r*, when a long Vowel goes before; for they more easily unite and join together with *d* than with *t*, by Reason of the like Direction of the Breath to the Nostrils. So, *liv'd*, *smil'd*, *raz'd*, *believ'd*, from *live*, *smile*, *raze*, *believe*.

Except when the long Vowel is shortned before *l, m, n, r*; or when *b* and *v* are changed into *p* or *f*, and the softer Sound of the Letters *s, th*, passes into their harder Sound: As, *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *bereave*, &c.

But in some Words whose Present Tense ends in *d* or *t*, the Preter Tense is the same as the Present Tense, as, in the Present, *read*, Preter, *read*, in the Present, *cast*, so in the Preter, *cast*: But 'tis very probable they are Contractions of *ed*, and should be writ with a double *dd* or *tt*.

Sometimes the regular Spelling of these Words is observed, as, *placed*, *believed*, &c. tho' not often. But in these Cases great Regard is had to the Pronunciation; whence it happens, that we often say, *wept*, *kept*, but very seldom, *weep'd*, *keep'd*.

* There is another common Irregularity, but which relates only to the Passive Participle: For the Passive Participle was formerly often formed

formed in *en*, in Imitation of the Saxons: And we have a great many of this Sort, especially when the *Preter Time* suffers any remarkable Irregularity. But this Ending may be reckon'd as another Formation of the *Participle*; as, *been, given, taken, slay'n, known*, from the Verbs *to be, to give, to take, to slay, to know*.

We do also use, *written, bitten, eaten, beaten, hidden, chidden, shotten, rotten, chosen, broken*, as well as, *writ, bit, eat, beat, hid, chid, shot, rot, chose, broke, &c.* in the *Passive Participle*, tho' not in the *Preter Tense*; from the Verbs *to write, to eat, to beat, &c.* For Example, we say, *I eat*, but not *I eaten*, but we say, *I have been broken or broke*.

So likewise we say *sow'n or sow'd, shewn or shew'd, bew'n or bew'd, mow'n or mow'd, loaden or loaded, laden, or laded*, from the Verbs *to sow, to shew, to bew, to mow, to load or lade*.

But the Irregularitys of the Verb will best appear, if we put them Alphabetically; first, those that alter the *Preter Tense*, the *Passive Participle* being the same with it; and then those that have a *Passive Participle* different from the *Preter Tense*.

Those that have this Mark (*) before them, are not proper or usual.

TABLE I.

Present Tense. Preter Tense-- and Partic.		Present Tense. Preter Tense-- and Partic.	
Awake	Awoke	Have	Had for
Abide	Abode	whence	Haved
Be	Been	Behave	Behaved
Bend	Bent	Hear	Heard
Unbend	Unbent	Keep	Kept
Bereave	Bereft	Lay	Laid
Beseech	Besought	Lead	Led
	& * beseeched	Leave	Left

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Gela

Guil

Gird

Grin

Hang

Weep

Wind

Lend

Presem

Bear

Begin

Bid

Beat

Bite

Present Tense. Preter Tense-- and Partic.		Present Tense. Preter Tense-- and Partic.	
Bind	Bound	Lose	Loft
Bleed	Bled	but	
Breed	Bred	Loose	Loosed
Bring	Brought	Make	Made
Buy	Bought	Mean	Meant
Catch	Caught	Rend	Rent
Creep	Crept	Say	Said
Deal	Dealt	Seek	Sought
Dig	Dug and	Sell	Sold
	* Digged	Send	Sent
Dream	Dreamt	Shine	Shine and.
Dwell	Dwelt		* Shone
Feed	Fed	Sit	Sat
Feel	Felt	Sleep	Slept
Fight	Fought	Smell	Smelt
Find	Found	Spell	Spelt
Flee	Fled	Spill	Spilt
Fling	Flung	Spend	Spent
Geld	Gelt and	Spin	Spun
	Gelded	Stand	Stood
Guild	Gilt and	Stick	Stuck
	Gilded	Sting	Stung
Gird	Girt and	Sweep	Swept
	Girded	Teach	Taught
Grind	Ground	Tell	Told
Hang	Hung	Think	Thought
Weep	Wept	Work	Wrought
Wind	Wound	Wring	Wrung
Lend	Lent		

TABLE II.

Present Tense.	Preter Tense.	Participle.
Bear	Bore or * Bare	Born
Begin	Began	Begun
Bid	Bad	Bidden
Beat	Beat	Beaten
Bite	Bit	Bitten
		Blow

<i>Present Tense.</i>	<i>Preter Tense.</i>	<i>Participle.</i>
Blow	Blew	Blown
Break	Broke	or Broken
	* Breake	
Chide	Chid	Chidden
Choose or chuse	Chose	Chosen
Cleave	{ Clave Cleft Clove	{ Cleft or * Cloven
Come	Came	Come
Crow	Crew	Crow'd
Dare	Durst	Dared
Do	Did	Do'n or done
Draw	Drew	Drawn
Drink	* Drank	or Drunk
	Drunk	
Drive	Drove	Driven
Eat	Eat	Eaten
Fall	Fell	Faln
Fly	Flew	Flown
Forfake	Forsook	Forfaken
Freeze	Froze	Frozen
Get	Got	Gotten
Give	Gave	Given
Go	Went from	{ * Went Go'n or Gone
	Wend	
Grow	Grew	Grown
Help	Helped	or * Holpen
	Helpt	
Hew	Hewed	Hewn
Hide	Hid	Hidden
Hold	Held	Holden
Know	Knew	Known
Lie	Lay	Lay'n
Mow	Mow'd	Mown
Ride	Rid	or Ridden
	Rode	
Ring	Rang	Rung
Rise	Rose	Risen
Run	Ran	Run
See	Saw	Seen

Present Tense	Preter Tense	Participle
Seeth	Sod	Sodden
Shake	Shoke	Shak en
Shear	Shore	Shorn
Shew	Shew'd	Shown
Shoot	Shot	Shoten
Shrink	Shrank	Shrunk
Sing	Sung and * sang	Sung
Sink	Sank	Sunk
Slay	Slew	Slain
Slide	Slid	Slidden
Sling	* Slang	Slung
Smite	Smote	Smitten
Snow	Snow'd	Snown
Sow	Sowed	Sown
Speak	Spoke	Spoken
	* Spake	
Spring	* Sprang	Sprung
Steal	Stole	Stolen
Stink	* Stank or stunk	Stunk
Strike	Struck	Stricken
Spit	Spat	Spitten
Strive	Strove	Striven
Swear	Swore	Sworn
Swell	Sweld	Swoln
Swing	Swung and	Swung
	* Swang	
Swim	Swum and	Swum
	* Swam	
Take	Took	Taken
Tear	Tore and	Torn
	* Tare	
Thrive	Throve	Thriven
	* Thrived	
Throw	Threw	Thrown
Tread	Trod	Trodden
Win	Won and	Won
	* Wan	
Wear	Wore	Worn
Weave	Wove	Woven
Writ	Writ and	Written
	Wrote	

Questions relating to the sixteenth Chapter.

Q. Wherein does the Irregularity of the English Verb consist?

A. In the Formation of the *Preter Tense* and the *Passive Participle*.

Q. Give me some Examples?

A. Give would if it was regular, or formed according to Rule, make *gived* in the *Preter-Time*, and *gived* in the *Passive Participle*; but it makes *gave* in the *Preter Tense*, and *given* in the *Passive Participle*; therefore it is said to be *Irregular*, or not according to Rule; for the *Preter Time* and the *Passive Participle* should end if they were formed according to Rule, in *ed*.

C H A P. XVII.

Of the Formation of the Times or Tenses of the Verb Active, or the Verb that signifies Doing.

WE shall first speak of the Formation of the Time present, past and to come.

* The *Present Time* is thus formed or made, Singular Number. *I burn, thou burnest, he burneth.* Plural. *We burn, ye burn, they burn.*

This Time you may call the first *Present Time*.

* The *Preter* or past Time is thus formed or made. Singular. *I burned, thou burnedst, he burned.* Plural. *We burned, ye burned, they burned.*

This Time is the first *Preter Time*.

These two Tenses are made by changing the End of the Verb in the second and third Persons of the Singular Number; but the denoting the other Time, is done by the Assistance of another Verb. As * The

* The *Future Time*, or that Time which is yet to come, is expressed by the help of *Shall* or *Will*: As,

Singular Number. *I will burn, thou wilt burn, he will burn.* Plural. *We will burn, ye will burn, they will burn.*

Sing. *I shall burn, thou shalt burn, he shall burn.* Plural. *We shall burn, ye shall burn, they shall burn.*

This Tense you may call the first *Future Time*.

* There are also two other Ways of expressing the *Present Time*.

For when we would express the *Action* more distinctly and fully, we make use of the *Helping Verb Do*; especially with the *Adverb Not*, as, *I do not burn.*

Sing. *I do burn, thou dost burn, he doth or does burn.* Plural. *We do burn, ye do burn, they do burn.*

Or when we wou'd express more fully that it is now a doing, or the *Continuance* in doing, we use the Verb *Am* and the *Active Participle*. As,

Sing. *I am burning, thou art burning, he is burning.* Plural. *We are burning, ye are burning, they are burning.* And indeed,

* All the Tenses of a *Verb Active* may be express'd by the Verb *Am*, and the *Active Participle*; as, *I am burning*, that is, *I burn*. *I was burning*, that is, *I burned*, &c.

* There are also four other Ways of expressing the *Prier Time*, or the *Time past*.

For we may say that a Thing is *precisely* or *just done*, or we may only say that it was done, without determining it to a *Day*, a *Week*, a *Month*, a *Year*, &c.

When

When we say only that the Thing was done we express it by the *Preter Tense*, just mention'd, as, *I burn'd*; but when we express the Action to be precisely or just done, we do it by the *Helping Verb Have*.

* The *Preter Time* of the Action precisely or just done, is thus express'd, as,

Singular. *I have burn'd, thou hast burn'd, he hath burn'd.* Plural. *We have burn'd, ye have burn'd, they have burn'd.*

N. B. This Time you may call the second *Preter-Time*; or the *Present Time* of the *Perfect* or finished Action.

But if we join any of these Words, *formerly, heretofore, in Times past*, to *Have*; then *Have* may denote or signify a greater Space of Time: As, *I have formerly loved him.*

N. B. *Have*, with the *Passive Participle* immediately after it, always denotes Action; but if *been* comes between, it denotes Suffering: Thus, *I have burn'd*, is Active, but *I have been burn'd*, is Passive. But where ever the *Active Participle* is, it denotes Action: As, *I have been burning.*

But if we consider the Action as imperfect, or not yet finish'd, we express the Time past by *was*, and the *Active Participle*: And this Time is called the *Preter imperfect Time*, or the *Time imperfectly past*, or the *Preter Time* of the imperfect Action.

* 2. The *Preter Time* of an imperfect Action, or an Action not finish'd, is thus express'd,

As.

Singular. *I was burning, thou wast burning, he was burning.* Plural. *We were burning, ye were burning, they were burning.*

But when we wou'd express a Time as past, before some other Time past; as, *I had supped before the Clock struck Six*; or, if we wou'd express the Time past of an Action

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Action designed, or of the Probability of a Thing happening; as, *I had kill'd the Bird, if you had not hinder'd me, we do it by the Verb Had, and the Passive Participle.*

* 3. The Time consider'd as *Preter* or *past* before some other Time *past*, or the *Past Time* of an Action design'd, or of the Probability or Likelyhood of a Thing happening, is thus express'd, as,

Singular. *I had burned, thou hadst burned, he had burned.* Plural. *We had burned, ye had burned, they had burned.*

This Tense is called by some, the *Preterpluperfect Tense*, or the *Preter Time* more than *past*.

Lastly. When we would express the *Preter* or *Past Time*, in an *emphatical* or *full Manner*, we make Use of the Verb *Did*.

* 4. The expressing of the *Time past*, in an *emphatical* or *full Manner* is as follows,

Singular. *I did burn, thou diast burn, he did burn.* Plural. *We did burn, ye did burn, they did burn.*

This Word *Did* denotes indeed the Time as absolutely *past*, but when *Whilst* is set before it, then it denotes the *Time imperfectly past*, as, *whilst I did write, that is, whilst I was writting.*

* There is also another Way of expressing the *Future Time*.

For if we consider the *Time to come* of the Action as *finish'd*; or if we consider two things *to come*, one of which is suppos'd to be *past*, before the other will be *done*, we express that Time by the adding of *Have to* or *Will*.

* The *Future Time* of the *Action* not finish'd is thus express'd: As,

Sing. *I shall have burned, thou shalt have burned, he shall have burned.* Plural. *We shall have burned, ye shall have burned, they shall have burned.*

This Tense you may call the second *Future*.

N. B. *Shall* is often omitted or left out; as, *If he write, for shall write, If he have written, for shall have written.* The *Present* and *Preter Times* are also frequently used instead of this, and the other *Future Time*: as *When he writes, for when he shall write, When he has written, for when he shall have written.*

A Scheme of the Tenses of the Verb Active, considering the Action as imperfect or not finish'd, or perfect and finished.

I. The *Present Time* of the imperfect Action.

Sing. *I burn or do burn, thou burnest or dost burn, he burneth [burns] or doth burn.* Plural. *We burn or do burn, ye burn or do burn, they burn or do burn.*

II. The *Preter Time* of the imperfect Action.

Sing. *I was burning, thou wast burning, he was burning.* Plural. *We were burning, ye were burning, they were burning.*

III. The *Future Time* of the imperfect Action.

Sing. *I shall burn, thou shalt burn, he shall burn.* Plural. *We shall burn, ye shall burn, they shall burn.*

Or, Sing. *I will burn, thou wilt burn, he will burn.* Plural. *We will burn, ye will burn, they will burn.*

IV. The *Present Time* of the perfect Action. As,

Sing. *I have burned, thou hast burned, he hath or has burned.* Plural. *We have burned, ye have burned, they have burned.*

V. The *Preter Time* of the perfect Action.

Sing. *I burned, thou burnedst, he burned.* Plural. *We burned, ye burned, they burned.*

Or thus, Sing. *I had burned, thou hadst burned, he had burned.* Plural. *We had burned, ye had burned, they had burned.*

Or thus, *Sing.* I did burn, thou didst burn, he did burn. *Plural.* We did burn, ye did burn, they did burn.

VI. The Future Time of the Perfect Action.

Sing. I shall have burned, thou shalt have burned, he shall have burned. *Plural.* We shall have burned, ye shall have burned, they shall have burned.

Or, *Sing.* I will have burned, thou wilt have burned, he will have burned. *Plural.* We will have burned, ye will have burned, they will have burned.

Questions relating to the Eighteenth Chapter

Q. When may I use the Present Tense without the Verb Do?

A. When you simply or barely affirm the Thing to be so or so; as, *I burn, I love, I read, &c.*

Q. When do you use Do to denote the Present Tense?

A. When you would express the Action more distinctly or fully, or when I deny the Thing to be so or so; as, *I do love it dearly, I do read, I do not love him.*

Q. When do you express the Present Time, by Am and the Active Participle?

A. When I would express that I am now a doing the Thing, or my Continuance in doing it; as, *I am reading now, I am now burning.* The Present Time is also most frequently thus express'd, in Answer to the Question, *What are you a doing?* *A.* I am writing, I am reading.

And so likewise are the other Tenses often express'd by this Verb and the Active Participle, as, *What was you doing?* *A.* I was playing. *What have you been doing?*

A. I have been reading, &c.

Q. When do you use the Preter Tense without the Verbs Have, Had, &c.?

A. When I would denote the Action as past, without determining or naming the Time, when the thing was done; as, *I loved, I burned, I wrote, I taught.*

Q. When do you express the Preter Time by the Help of the Verb Have?

A. When I say that the Thing is precisely or just one, or that it is already done; as, *I have fought, or have been fighting, I have burned the Paper or I have been*

been burning it. The Preter Time is always thus express'd in Answer to the Question, *Have you done it?* As, *Have you danced?* I have [danced]. *Has Charles playd?* He has [playd].

N. B. *Danc'd*, *playd*, are put into Crotchets, because in the Answer to the Question made by *Have*, the Participle Passive is seldom express'd; as, *Have you sup't?* A. I have.

Q. *When is the Preter Time to be express'd by the Verb Was, and the Active Participle?*

A. When we would express the Time past of an imperfect or unfinish'd Action (or when we would express that at some Time past, something was then a doing, but not finish'd) as, *I was supping*, or *I was then at Supper*.

Q. *When do you express the Preter or past Time by the Verb Had?*

A. When we would denote a Time as past, before some other Time past; as, *I had read it before he came*.

Or, when we would denote or mark the Time past of an Action designed; as, *I had water'd the Garden*, if *I could have found the Pot*.

Q. *When is the Preter or past Time to be express'd by Did?*

A. When we would express the Time past in an Emphatical or full Manner; as, *I did it, not Peter*.

Or, when the Adverb *Not* is added to the Verb; as, *I did not burn the House*, *I did not do it*.

Q. *When do you express the Future Time by Will?*

A. When I promise or threaten to do a Thing; as, *I will study*, *I will punish you*.

Q. *When is the Future Time to be express'd by Shall?*

A. When one simply foretells the Thing; as, *I shall go*, *I shall lose it*, *I shall die*.

Q. *When must I use the second Future Time?*

A. When you would denote or express an Action that will be past, before another Action will be finish'd, as, *I shall have dined*, before he will come.

Of the Formation of the Times of the Verb Passive.

* **T**HE Verb Passive is express'd by the Help of the Verb *Am* or *Be*, and the Passive Participle, as, *I am burned.*

* The Present Time is thus express'd,
Sing. *I am burned, thou art burned, he is burned.* Plural. *We are burned, ye are burned, they are burned.*

But the other Formation *Be* is used in a depending Sentence, after the Conjunctions, *If, Although, &c.* As, *If I be burned, Altho' be be burned, &c.*

N. B. When the Passive Participle ends in *en*, (for there are several Irregular ones that end thus) this *en*, is frequently neglected in the Tenses of the Active Verb formed by *Have* and *Had*; as, *I have* or *I had spoke* to him. Yet when this Participle is used as an Adjective, or helps to make the Passive Verb, it is better and more usual, to use the Ending *en*, as, *It is a written Book*; not a writt Book; *It is spoken abroad*, not spoke abroad; *It was written*, not writ.

* There are three Preter Times; which are thus express'd,

* The first Preter absolute, commonly called the Preterimperfect Time, as,

Sing. *I was burned, thou wast burned, he was burned.* Plural. *We were burned, ye were burned, they were burned.*

* The second Preter Tense commonly called the Preterperfect, as,

Sing. *I have been burned, thou hast been burned, he hath or has been burned.* Plural. *We have been burned, ye have been burned, they have been burned.*

* The third *Preter*, commonly called the *Preterpluperfect*, as,

Sing. *I had been burned, thou hadst been burned, he had been burned.* Plural. *We had been burned, ye had been burned, they had been burned.*

* The first *Future* is thus express'd,

Sing. *I shall be burned, thou shalt be burned, he shall be burned.* Plural. *We shall be burned, ye shall be burned, they shall be burned.*

Or, Sing. *I will be burned, thou wilt be burned, he will be burned.* Plural. *We will be burned, ye will be burned, they will be burned.*

* The second *Future* is thus express'd, as,

Sing. *I shall have been burned, thou shalt have been burned, he shall have been burned.* Plural. *We shall have been burned, ye shall have been burned, they shall have been burned.*

Or, *I will have been burned, thou wilt have been burned, &c.*

N. B. I not being able to please my self, in the Description of the *Times* of the *Verb Passive*, they differing in some Respects from the *Tenses* in the *Verb Active*, I have contented my self with barely setting them down by the old Names, tho' I am afraid my Reader will not be much benefited thereby.

C H A P. XX.

Of the Method of expressing the Moods or Manners of a Verbs signifying Being, Doing or Suffering.

* **W**E have no *Moods*, that is, no different Endings of the Verb, to denote the Manner of the Verbs signifying *Being, Doing or Suffering*.

* The bare or simple asserting a thing to be so or not so, is thus express'd,
I burn or do burn, I do not burn, I will burn, I will not burn, &c.

This Manner of signifying is call'd the *Indicative Mood in Latin*.

* The Manner of a Verbs signifying *Command or Exhortation* is thus express'd,

In an Active Sense.

In a Passive Sense.

Singular.

Singular.

Burn thou or do thou burn. | Be thou burned.

Plural.

Plural.

Burn ye or do ye burn.

Be ye burned.

* But this Manner of signifying in the other Persons, is express'd by the Verb *Let*, as,

In an Active Sense

In a Passive Sense.

Singular.

Singular.

Let him burn.

Let him be burned.

Plural.

Plural.

Let us burn.

Let us be burned.

Let them burn.

Let them be burned

Some-

Sometimes the *first Person* is thus express'd, *Sing we unto the Lord*, but this Manner of speaking is not to be imitated. The *third Person* is also thus express'd, *Be it so, Know all Men by these Presents*, &c. But here the Word *Let* may be understood.

* *Thou* and *Te* are oftentimes left out, as, *burn, for burn thou, or burn ye.*

This Manner of the Verbs signifying, is called in *Latin*, the *Imperative Mood*.

* The Manner of the Verbs signifying the Power of doing a Thing, is express'd in the *Present Time* by *can*, and in the *Preter* or *past Time* by *could*, as,

Present Time.

Singular. *I can burn, thou canst burn, he can burn.*

Plural. *We can burn, ye can burn, they can burn*

The Preter Time.

Sing. *I could burn, thou couldst burn, he could.*

Plural. *We could burn, ye could burn, they could burn.*

* This Manner in a *Passive Sense* is thus express'd,

Present Time.

Sing. *I can be burned, thou canst be burned, &c.*

Preter

Preter Time.

I could be burned, thou couldst be burned, &c.

* The Manner of a Verbs signifying the Liberty of a Person to do a Thing, or of a Thing to be done, is express'd by *May* in the Present Time, and *Might* in the Time past, as,

Present Tense.

Sing. *I may burn, thou mayst burn, he may burn,*
Plural. *We may burn, ye may burn, they may burn.*

Past Time.

Sing. *I might burn, thou mightst burn, he might burn.* Plural. *We might burn, ye might burn, they might burn.*

* This Manner in a Passive Sense, is thus express'd ; as,

Present Time.

Sing. *I may be burned, thou mayst be burned, &c.*

Preter Time.

Singular. *I might be burned, thou mightst be burned, &c.*

This Manner is call'd in Latin the Potential or Subjunctive Mood. It is called the Potential because it denotes the Power of doing: And it is called the Sub-

junctive Mood, because it is subjoin'd or added to the first Sentence by some Cople or Tye; as, *Peter comes*, that *he may preach*, where *that* joins the two Sentences together.

N. B. *Can* and *May* are used with a Relation both to the *Time present* and *to come*; *Could* from *Can*, *might* from *may*, have a Relation both to the *Time past*, and *so come*.

* The Manner of expressing the Inclination of the *Will* is done by *Will* and *Would*; and the Necessity of a thing to be done, by *Shall* and *Should*, and also *Must* or *Ought*.

But the Difference between *shall* and *will*, and *should*, and *would* is, that *shall* and *will* denote the *Future Time absolute*, and *should* and *would* denote the *Future Time as conditional*.

Should and *would* are often express'd by the *Subjunctive Mood* in *Latin*; for most of the Tenses of that Mood, denote a Sort of *Futurity* or the *Time to come*.

* The Manner of the Verbs signifying *Being*, *Doing*, or *Suffering*, without expressing either the Person or Thing that *is*, *does*, or *suffers*, or the Number, is denoted by setting the Preposition *To* before the *Verb*; as, *to be*, *to burn*, *to love*, *to be loved*.

This Manner is called in *Latin* the *Infinitive Mood*.

CHAP. XX.

Of the Verb Neuter.

I Have already made mention of this sort of Verb in the twelfth Chapter under the Name of an *Essential Verb*, but because it is not so well known by that

that Name, and I having but slightly treated of it there. I shall beg leave to give a farther Explanation of it in this Place. And in order to give you a clear Notion of this Verb, I must first explain to you in a particular manner what you are to understand by a *Verb Active*.

By a *Verb Active* we are to understand a Verb that does not only barely or simply signify Action, for that is not sufficient alone to make it a *Verb Active*; but it is requir'd also that the Verb have some Noun follow it; which may be the subject of the action or impression that the Verb is used to denote: For example, *to love, to teach*, are *Verbs Active*; because we can say *to love a thing, to teach a Man*.

On the contrary, *to sleep, to go*, tho' these Verbs signify action as well as *to love, to teach*, yet they are *Verbs Neuter*, because they cannot have any Noun follow them; for we do not say, *to sleep a thing, to go a thing*. So in these Verbs, *to walk, to run*, the Action does not pass upon any other thing or Person, there is nothing acted upon, but the Action is terminated or finish'd in the Person that Acts. For we do not say, *to walk a thing, &c.* but in these Verbs, *to beat, to read, to create, &c.* the Action is terminated in something without it self, or the Action passes upon some other thing: For in this expression, *to beat a Dog*, the Action of *beating* passes on the Dog; the Dog is the subject of *beating*. From these considerations we may say,

* A *Verb Active*, is a Verb that can have after it a Noun signifying the subject of the Action or impression that the Verb is used to denote: As *to create the World, to receive a Wound*: Or,

* A *Verb Active*, is a Verb that signifies so to act, as that the Action passes over on some other thing: As, *to read a Book, to beat a Dog*.

* A

* A *Verb Neuter*, is a Verb which signifies the *State* or *Being*, and sometimes the *Action* of a *Person* or *Thing*, but then it can have no *Noun* after it, to denote the subject of *Action*.

[But then it can have no *Noun* after it.] That is when it denotes *Action*, the *Action* does not pass upon any other thing: For we do not say, *to walk a Thing*, &c.

This Verb is also called a *Verb Absolute*; because the *Action* is terminated in the same *Person* or *Thing*; as, *Peter grieves*, &c. For the *Action* does not pass upon a *Subject*, different from him who acts.

From what has been said it appears, that,

* There are two sorts of *Verbs Neuter*:

1. One sort that does not signify *Action*, but denotes the *Being* or *State* of a *Person* or *Thing*, either in respect to its *Posture* or *Situation*; as, *to sit*, *to hang*, or in respect to its *Place*, *Quality*, or its being some way or other affected; as, *to be absent*, *to be pale*, *to be hot*, *to be wet*, *to be quiet*, &c.

2. The other sort of *Verbs Neuter* signify *Action*, but in such a manner that the *Action* does not pass upon a *Subject* different from what Acts; as, *to crawl*, *to creep*, *to walk*, &c. So in this Sentence, *the Worm creeps*; here the *Action* of creeping does not pass upon any other *Subject*, for we do not say, *to creep a Thing*, but the *Action* is terminated in the *Worm* it self.

N. B. Those Verbs that signify so to act, as that the *Action* passes on some other *Thing*, are called in Latin Verbs *Transitive*; and the Verbs whose *Action* do not pass on any other *Thing*, are called *Intransitive*.

The *Verbs Neuter*, which signify *Action* do also sometimes become *Transitive*, that is, their *Action* passes over on some other *Thing*: For example, the Verb *Neuter*, *to walk*, becomes *Transitive* in this Sentence; *Walk my Horse*, that is, *make my Horse to walk*.

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But in these Phrases, *I run a Race, I go a Journey, I go home*; the Preposition is left out, i. e. in a *Race*, in a *Journey*, to *home*; For, *run, go*, do not pass the Action upon *Race, Journey, home*; these Words only declaring the Circumstances of *running, going, &c.* So, *I am about to go a long way*, i. e. to the end of a long way.

* The Signification of Verbs *Absolute* (or *Neuter*, which signify Action) is in a manner *Passive*: And therefore Verbs *Absolute* and *Passive* are frequently us'd for each other: As, *I am grieved*, for, *I grieve*, *I am rejoiced*, for, *I rejoice*, *I am laid*, for, *I lie*.

So the Verb *to go*, may be express'd also Passively in the *Present* and *Future* Tenses; as, *I go*, or *I am gone*, *I will go*, *I will be gone*, &c.

These Verbs following, *arrive, come, decay, fall, fly, go, grow, pass, return, stray, whither, run, &c.* commonly take the *Passive Formation*; *I am, I was*, for the *Active Formation*; *I have, I had*, as:

I am come, thou art come, he is come, we are come, ye are come, they are come; for, *I have come, thou hast come, &c.* So, *I was come, thou wast come, he was come, &c.* for, *I had come, thou hadst come, he had come, &c.*

Yet after *If*, we say *Had*, instead of *was*, with some of the forefaid Verbs: As, *if I had come, gone, grown, fallen, fled, &c.*

* The Verbs *Neuter* which are strictly so call'd, that is, those which denote neither *Action* nor *Passion*, are express'd by the Verb *Am*, or *Be*, and some *Adjective*; as, *I am pale, I am rich, I am hot, I am cold, &c.*

N. B. Sometimes we express these Verbs by the Preposition *in* with a *Substantive*: As, *I am in suspense, &c.*

Questions relating to the twentieth Chapter.

Q. What is a Verb Neuter?

A. A Verb Neuter, is a Verb which signifies the State or Being, and sometimes the Action of a Person or Thing, but then it can have no Noun after it, to denote the Subject of Action.

Q. How many sorts of Verbs, are there?

A. Two. One sort that signifies only the Being or State of a Thing: And the other sort which signifies Action, but in such a manner, that the Action does not pass upon a Subject different from him that acts.

Q. Are not some Verbs Neuter express'd like Verbs Passive?

A. Yes. As, I grieve, or I am grieved, &c.

Q. What do you mean by a Verb Transitive?

A. A Verb which signifies so to act, as that the Action passes over on some other Thing.

Q. What do you mean by a Verb Intransitive?

A. A Verb that signifies to act, but the Action does not pass on any other Thing.

Q. Do Verbs Neuter ever become Transitive?

A. Sometimes, as, Walk the Horse, &c.

Q. Whence comes the Word Neuter?

A. From the Latin Neuter, neither, because it is neither a Verb Active, (that passes the Action on a Thing) nor a Verb Passive.

Q. Whence comes Absolute?

A. From *Absolutus*, finished or terminated, because, in a Verb Absolute, the Action is terminated in what acts.

Q. Whence comes Transitive?

A. From *Transitivus*, or *Transire* to pass over, because the Action passes on some other Thing.

Q. Whence comes Intransitive?

A. From *Intransitivus*, or in, not, and *transire* to pass over, because the Action does not pass over on some other Thing.

C H A P.

CH A P. XXI.

Of the ADVERB.

WE are now come to speak of those *Parts of Speech* which are by some called *Particles*, as it were *little Parts of Speech*; and it is in the right Use of these, that the *Clearness* and *Beauty* of a good *Stile*, does more particularly consist. And we shall begin with the *Adverb*.

* An *Adverb* is a Word that is joined to a *Verb*, to an *Adjective*, to a *Participle*, or another *Adverb*, to denote or mark some *Circumstance*, some *Quality*, or *Manner* signified by them.

[*Joined to a Verb*] The *Verb* signifies *Being*, *Doing* or *Suffering*, the *Adverb* is joined to it, to show *How*, or *whether* or *no*, or *when*, or *where*, one is, does, or Suffers: As, the *Boy* paints neatly, he writes ill, he writes now, The *Book* is read there, &c.

[*To an Adjective*] As, he is very good, no *Man* is always wise, &c.

[*To a Participle*] As, A *Man* truly fearing *God*, he is always living well, &c.

[*To another Adverb*] As, he lives very happily, &c.

We shall divide the *Adverbs* into *Classes* or *Heads*, according to their Signification, but we do not propose to give you a List of all the the *Adverbs* of each *Class*, but only of some of the chief. Besides they will be best known by Use. We shall then without troubling the Reader with unnecessary Divisions, divide them into *Adverbs* of *Time*, of *Place*, or *Situation*, of *Order*, or *Rank*, of *Quantity* or *Number*, of *Quality*, of *Manner*, of *Affirmation*, of *Negation* or *Denying*, of *doubting* and of *Comparison*.

ADVERBS of TIME refer either to the *Time* present, past, to come, or to an undetermined *Time*, or to a *Time* not fix'd: Those that relate to the *Time* present are,
Now

Now, i. e. at this Time, *To Day*, i. e. in this Day. Those that refer to the Time past, are, *Yesterday*, i. e. the preceeding Day, or the the Day before the present Day, *Already*, i. e. before this Time, or having been before, or which is now done, *Heretofore*, i. e. before this Time. Those that refer to the Time to come, are to *Morrow*, i. e. the Day following this, or the next Day to this Day, *Henceforth*, i. e. from or after this Time, *Hereafter*, i. e. After this Time, *By and by*, i. e. in some Time, that is, near to this Time. Those that relate to an undetermined Time, when alone, are, *Often* or *Oftentimes*, i. e. frequently, *Always* i. e. in all Times, *When* is used in asking a Question, i. e. in what Time, *Then*, i. e. at that Time, *Ever*, i. e. at all Times, *Never*, i. e. at no Time.

Now comes from the Saxon *Nu*; *To Day* from *to deg*; *Yesterday* from *Gyrstandeg* or *Georstandeg*; *To Morrow* from *To Merigen*; *When* from *Hwenne*; *Then* from *Tbonne*, &c. *Never*, i. e. *Ne ever*, (See under the Adverb *No*.)

I cannot here omit an Observation of my worthy Friend Mr. Benjamin Morland, relating to this Expression, *Never so much*, E. G. *A man gives so much, as he never gave before*. By inadvertency this Phrase has been used for a Kind of Superlative: Nay, some have blunderd on ever so much.

ADVERBS OF PLACE relate to all Sorts of Place indifferently, and serve only to mark the Difference of the Distances and Situations in Regard either to the Person that speaks, or to the Things that are spoken of; as, *Where*, i. e. in what Place; (this Word is used in asking a Question) *Here*, i. e. in this Place, *There*, i. e. in that Place, *Whither*, i. e. to what Place, *Hither*, i. e. to this Place, *Thither*, i. e. to that Place, *Upward*, i. e. towards the Top, *Downward*, i. e. towards the Bottom, *Whence*, i. e. from what Place, *Hence*, i. e. from this Place, *Thence*, i. e. from that Place, *By* or *hard by*, i. e. near such a Place, *Far* or *Far-off*, i. e. a great Way distant from such a Place, *asunder*, denotes Separation or the Space between, *No where*, i. e. in no Place, *Elsewhere*, in some other Place. The Notion of Order or Rank, is inseparable from that of Place, under which they are naturally comprised, and a great many of them

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refer both to *Order* and *Place*, as, *before*, *behind*, &c. But these are rather *Prepositions*. Those that relate to *Order*, are, *Secondly*, *Thirdly*, *Fourthly*, *Afterwards*, &c. for *First*, *Second*, &c. are really *Nouns Adjective* some *Substantive* being understood.

Where comes from the Saxon *Hwer*, *Here* from *Her*, *There* from *Ther*, *Whither* from *Hwider*, *Hither* from *Hider*, *Thither* from *Thider*, *Whence* from *Hwmon*, *Hence* from *Heomon*, *Thence* from *Thanon*, *No where* from *Nowher*, *Elsewhere* from *Elleshwider*.

ADVERBS of *NUMBER* are *Once*, i. e. *one Time*, *Twice*, i. e. *two Times*, *Thrice*, i. e. *three Times*. But afterwards we express the *Number* by two Words, as, *Four Times*, *Five Times*, &c. *Rarely*, *Seldom*, are also counted *Adverbs* of *Number*.

ADVERBS of *QUANTITY*, or those which serve to denote the *Price* or *Value* of Things, as well as any *Quantity* of them, are, *How much*, i. e. *how great*, when it signifies *Quantity*, but *how many* when it signifies the *Number*, *Enough*, i. e. *what is sufficient* &c. *So Much*, *Little*, which are really *Adjectives*.

ADVERBS of *AFFIRMING* or of *Consent* are, *Yea*, *Yes*, *I*.

Yes is more usual and modish than *Yea*, *I* for *Yes*; is used in a hasty or merry Way, as, *I Sir*, *I Sir*. And sometimes we use *Ay*, but this Way of *Affirming* is rude and ungentile. *Yea* or *Yes* comes from the Saxon *Ja*.

ADVERBS of *DENYING* are, *No*, *Not* and *Nay*. *No* and *Nay* are used absolutely, that is, without being joined to any other Word; as, *Will you do it?* *A. No.* *Not* is used when joined to some other Word, as, *I do not love it*, where we must not say, *I do no love it*, neither may we use *I do no read*, *He is no well*, for, *I do not read*, *He is not well*, &c.

Nay is not much used, it being reckon'd ungentile. *No* comes from the Saxon *No*, and *Not* from *Nobt*. The Saxons used also *Ne* for *No*, which did often loose its *e*, and coalesce or join with other Words, as, *Will for Ne will*, i. e. *will not*; so *None* for *Ne one*, &c.

Ay seems to be a *Contraction* of the *Latin* Word *Aio* as *Nay* is of *Nego*. For our *Nay*, *Nay*; *Ay*, *Ay*; is a plain

plain Imitation of Terences *Negat quis? Nego. An?*
Aio. Eunuch. II. 2. 21.

N. B. Two Negatives, or two *Adverbs* of Denying do in English affirm.

We put our *Adverb* of denying after the Verb, as, I do not love him, I love not him, or I love him not: But the other *Adverbs* may be placed indifferently either before or behind. Only you may observe, that the *Adverbs* which end in *ly*, are commonly placed next to the Verb,

ADVERBS of DOUBTING whether it be so or not, are, *Perhaps*, or *Peradventure*, i. e. it may be so or not so.

These are applicable both to *Affirmation* and *Negation*, and are, conjectural, doubtful and contingent.

But these Words relate to *Certainty*, or *Confidence*, that the Thing is so or not so; *Truly*, *Surely*, *Indeed*, *Verily*, &c.

ADVERBS of COMPARISON; those *Adverbs* which do themselves mark *Comparison*, or the Difference of Degree in Persons or Things, are, *How*, *As*, *So*, *How much*, *More*, *Less*, *Most*, *Least*, *Very*, *Rather*, *Than*.

The *Adverbs* of Comparison, *More*, *Least* and *Most*, are joined to any *Adverbs*, that are capable of receiving *More* or *Less*.

ADVERBS of QUALITY, or of the Manner; — From most *Adjectives* in our Language, are formed *Adverbs* which end in *ly*, and these do for the most Part denote the same *Quality* or *Manner*, as the *Adjectives* do, from whence they are derived, as, *that was nobly done*, or *that was a noble Deed*; *God's Mercy is infinite*, or *God is infinitely mercifull*. So from *just*, *wise*, *prudent*, *brave*, *right*, *constant*, &c. come the *Adjectives*, *justly*, *wisely*, *prudently*, *bravely*, *rightly*, *constantly*, &c.

This Ending answers to the Saxon Termination in *LICE*, as, *riblice*, *rightly*, from *riht*: And to the French Ending *MENT*, as, *purement*, *purely*: To the German Ending *LICH*, as, *warlich*, *truly*.

This Sort of *Adverbs* does commonly admit of *Comparison*, as, *happily*, *more happily*, *most happily*.

N. B. There are Abundance of Words, which are reckon'd for *Adverbs* and are not; and there are

great

great Numbers of Adjectives that are used Adverbially, or as Adverbs: But these, and those that are formed from them ending in *ly*, and several Prepositions that are reckon'd as Adverbs, I have designedly omitted.

* Some Adverbs are also compar'd, as, *often, oftener, ofteneft, &c.*

Sometimes the Article *The* is used in an Emphatical Manner, before the Comparative; as, *The less I see him, the better; The more I talk with him, the less I like him.*

Motion from one Place to another, is commonly express'd by the Adverbs that end in *ther*, as, *Hither, thither, to this Place, Thither, to that Place.*

The Adverb is also often in the Modern Languages explain'd by the Noun, and the Preposition, as, *with justice, for, justly; with wisdom, for, wisely, &c.*

Questions relating to the twenty first Chapter.

Q. What is an Adverb?

A. An Adverb is a Word that is joined to a Verb, to an Adjective, to a Participle, or another Adverb, to denote or mark some Circumstance, some Quality, or Manner signified by them.

Q. Is an Adverb joined only to a Verb?

A. No, for it is also joined to Adjectives, Participles, and to other Adverbs.

Q. What is the use of the Adverb?

A. To denote some Quality, Manner, or Circumstance, which the Word it is put to signifies.

Q. Are not Adjectives sometimes used as Adverbs?

A. Yes: They often are so used, and there is hardly any Adjective from whence an Adverb in *ly*, may not be formed.

Q. What sort of Adverbs are the Adverbs in *ly*?

A. Adverbs in *ly*, are Adverbs of Quality.

Q. Are not Adverbs sometimes compar'd?

A. Yes: Some are, especially the Adverbs in *ly*.

Q. What is the signification of Where, here, there, thence, thence, &c.

A. Where

A. Where, is, in what place, here, in this place, &c.
 Q. Whence comes the Word Adverb?

A. From the Latin *Adverbium*, that is, *Ad* to and *Verbum*, a Verb or Word, because it is added to another Word to shew some manner or Circumstance, and especially to the *Verb*.

CHAP. XXII.

Of the Conjunctions.

* **A** Conjunction is a part of Speech that joins Sentences together, and shows the manner of their dependence upon one another.

For, to use Mr. Lock's Words already quoted; to think well, a Man must observe the Dependence of his Thoughts and Reasonings one upon another: And to express well such Methodical and Rational Thoughts, he must have Words to shew what *Connexion*, *Restriction*, *Distinction*, *Opposition*, *Emphasis*, &c. he gives to each respective part of his Discourse. See Page 70 of this Grammar.

I shall therefore divide the Conjunctions into Conjunctions *Copulative*; into *Disjunctive*, or of Division; into *Adversitive*, or of Opposition, and of Exception; into *Conditional*; into *Suspensive*, or of doubting; into *Concessive*; into *Declarative*; into *Interrogative*; into *Comparative*; into *Augmentative* and *Diminutive*; into *Causal*, or *Causative*; into *Illative*, or *Conclusive*; into *Conjunctions of Time*, and of *Order*; and into *Conjunctions of Transition*.

Conjunctions Copulative

Are those Words which serve to join or couple two Propositions or Sentences under the same Affirmation, or under the same Negation. And, also, and, tho

those which are used for the Affirmation; *nor*, or *neither*, for the Negation.

There is no Conjunction of such general use as *And*; as, *Bread and Cheese, Beer and Ale, and yet, and therefore, &c.*

Sometimes *And*, is used for *If*: As, *and you please, for, if you please, &c.*

Sometimes *Both* is used for *And*; as, *both Peter and Paul, for, and Peter, &c.*

Conjunctions Disjunctive

Are those Words which do serve in such a manner for the Connexion of Discourse, that they mark at the same time division or distinction in the Sense of the Things spoken of: These are *Or* and *Whether, Either, &c.*, *it is one or the other. I don't know whether it be good or bad.*

Conjunctions Adversative; Or,

Conjunctions of *Opposition*, are those Words which are used to couple two Sentences, in marking the Opposition in the second Sentence, with regard to the first. The chief of these is *But*, the others are *Nevertheless, However, &c.*

As, *But to say no more*: Here *But* intimates, (As Mr. Lock says) a Stop of the Mind, in the course it was going, before it came to the end of it. *I saw but two Plants*: Here it shews, that the Mind limits the Sense to what is express'd, with a Negation of all other. *You pray; But*, it is not that God would bring you to the true Religion, *But that he would confirm you in your own*: The first of these *Buts* intimates a Supposition in the Mind, of something otherwise than it should be; the latter shews, that the Mind makes a direct Opposition between that and what goes before it.

So, *All Animals have Sense; But a Dog is an Animal*; here it signifies little more, but that the latter Proposition is join'd to the former, as the Minor of a Syllogism.

Con-

Conjunctions of *Exception* or *Restriction* are unless, *but, otherwise, &c.* as, *I will not go unless you will go with me.*

Conjunctions *Conditional* are such as in connecting one part of the Discourse to the other, serve to put between the two Sentences that they join, a condition or Clause without which, that which is express'd in the principal Sentence ceases to have its effect. These Conjunctions are *If, But if, save and except, &c.*

The Conjunctions *Suspensive* or *Dubitative*, which serve to mark Suspension or Doubting in Discourse are *Whether, &c.* as, *I don't know whether it be so no.*

Conjunctions *Concessive*, or such as grant the Thing to be so are *Although, &c.*

Conjunctions *Declarative*, are such as are used to explain the Thing more clearly, as, *As, Namely, to wit, for example, &c.*

As, There are four Elements, to wit, or for Example, or Namely, Earth, Water, Air, Fire. But these two last are not properly Participles or single Words, but rather the Contractions of several Words. *To wit,* comes from the Saxon, *witan, to know.*

Conjunctions *Interrogative*, are such as are used in asking a Question, or the reason of a Thing. These are, *Why, Wherefore, &c.* as, *Why did you do it?* But this shall suffice for the Conjunctions, since it would be too tedious to go through all the Divisions of them, and I may some other time explain them more largely and accurately. For the Instances we have given from Mr. Lock in the Conjunction *But*, may give occasion to reflect upon their use and force in Language, and lead us into the contemplation of several Actions of our Minds in discoursing, which it has found a way to intimate to others by these Participles, some whereof constantly, and others in certain Constructions, have the Sense of a whole Sentence contained in them. And there are some of them do really belong to several other Divisions, besides what they are generally divided into.

The Conjunctions not yet mention'd are *For, Because, That, Therefore, Whereas, Since, Likewise, Thereupon, &c.*

If any shall reckon some of these Words as Adverbs, and some of the Adverbs as Conjunctions, they being often used in both Senses, there will be no great harm done.

Questions relating to the twenty Second Chapter.

Q. What is a Conjunction?

A. A Conjunction is a part of Speech that joins Sentences together, and shows the manner of their dependence upon one another.

Q. What is the use of the Conjunction?

A. It is used to join Sentences.

Q. Does it join Words together?

A. Strictly speaking it does not; for in this Sentence, *Peter and Paul preaches*; *preaches* is understood in the first Part of the Sence, that is, *Peter preaches*, and *Paul preaches*, where you see there are two Sentences joined together by the Cople or Conjunction *And*.

Q. Whence comes Conjunction?

A. From *Conjunctio* a joining together; because the Use of the Conjunction is to join Sentences together.

Of the PREPOSITION.

THIS Part of Speech being of such special Use in our Language, that by the Help of it, almost all our Syntax is perform'd: We have therefore treated of it in the Seventh Chapter, p. 69.

CHAP. XXIII.

Of the INTERJECTION.

THE Interjection is nothing but an Expression which is used to denote, some sudden Motion or Passion of the Mind. And as the greatest Part of the Expressions used on these Occasions, are taken from Nature alone, the real Interjections in all Languages, consist

fit but of one Syllable. And as all Nations do agree in these Kinds of Natural Passions, so likewise, do they very much agree in the Signs or Indications of *Mirth, Sorrow, Love, Hatred, &c.* Some have indeed deny'd the *Interjections* to be Words, or any Part of distinct Speech, but only natural Signs of the Notions or Passions of our Mind, express'd by such rude Sounds, several of which are common with us, to brute Creatures. But as the Ingenious and Reverend Mr. Symes, * very well observes, since there are Passions, and these must be represented in Discourse, the *Interjection* has as good a Foundation in Nature, and is as necessary in Construction as the best of them.

* An *Interjection* is a Part of Speech, that denotes some sudden Motion or Passion of the Soul

They may be divided into *Solitary* and *Passive*, being used by us when we are alone, or not so directly tending to discourse with others, in which the Party speaks as suffering some change in himself. They are the Result, either of a surprized Judgment, denoting either *Admiration*, as, *Heigh*; *Doubting* or *Considering*, as, *Heh*; *Hy*; *Despising*, as, *Pish*, *Shy*, *Tush*, &c. or such as denote a surpriz'd *Affection*, moved by the Apprehension of Good or Evil, denoting *Mirth*, as, *Ha, Ha, He*; *Sorrow*, as, *Hoi, Ob, Ob, Ah*; *Love and Pity*, *Ab, Alack, Alas*; *Hate and Anger*, *Vaub, Hau, Phy, Poh*.

The other Sort may be stiled *Social* and *Active*, being never used by us, when we are alone, but immediately tending to discourse with others, in which the Party speaks with Design to procure some Change in his Hearers. These are such as denote *Exclaiming*, or crying out, as, *Ob, Soho*; *Silencing*, as, *St, Hush*; Such as are used to dispose the Senses of the Hearer, bespeaking his Attention, *Ho, Ob*; *Expressing Attention*, as, *He*; Such as are used to dispose the Affections of the Hearer, by Way of *Insinuation* or *Blandishment*, as, *Now*; by Way of *Threatning*, as, *Ve, Woe*.

* In a Book called *Nolunus Liliun defamari*.

Questi

Questions relating to the Twenty third Chapter.

Q. What is an Interjection?

A. An *Interjection* is a Part of Speech that denotes some sudden Motion or Passion of the Soul.

Q. Whence comes the Word Interjection?

A. From *Interjectio* a casting, or putting between; it falling abruptly or on a sudden between our Discourse.

C H A P. XXIV.

Of the EXPLETIVES.

THERE are certain Words called *Expletives*, that is, redundant Words, used in several Languages, especially in the Greek and Tuscan: These Words contribute nothing to the *Syntax* or Construction, nor to the Sense of the Discourse; but their chief Use is to give a greater *Emphasis* or Force to the Expression. Our Language admits of several Words of this Sort, therefore I have just mention'd them here.

* An *Expletive* is a Word that is used to give *Emphasis* or Force to the Expression, but is unnecessary either as to the *Construction* or *Sense* of the Discourse.

Such are, *From, For, Now, The, Then, Well, &c.* As, *Whence come you?* for, whence come you, &c. *I go to see*, i. e. *I go to see*;

*The Hero came the Battle for to see,
But unto him appear'd no Enemy.*

Also *Unto* is put for *To*. *Prithee now do, for, Prithee do*, i. e. *I pray thee do so or so.* *What am I the better for to do it then; Well read the Book.*

Questions relating to the Twenty fourth Chapter.

Q. What is an Expletive?

A. An Expletive is a Word that is used to give an Emphasis or force to the expression, but is unnecessary either as to the Construction or Sense of the Discourse.

Q. What is the use of the Expletive?

A. To give an Emphasis or force to the expression.

Q. Whence comes the Word Expletive?

A. From *Expletivus*, or *expiere*, because it does as it were fill up the Sentence.

Q. What is the use of the Expletive?
A. To give an Emphasis or force to the expression.
Q. Whence comes the Word Expletive?
A. From *Expletivus*, or *expiere*, because it does as it were fill up the Sentence.

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PART II.

CHAPTER I.

Of Etymology or Derivation.

HAVING in the former part treated of the several parts of Speech: I shall now come to observe the agreement or affinity of each to the other, or how one Word comes or is derived from another: And this part of Grammar is called *Etymology*, taken in its common and more usual Sense, as it treats of the *Derivation* of Words.

* From any Substantive, or Adjective, put for a Substantive, (either in the Singular or Plural Number) is formed the *Genitive Case* by adding *s*. See Chap. VI. Page 51.

* Every Substantive put for an Adjective, becomes an Adjective.

This may be called an *Adjective Relative*. See Chap. IX. Page 95.

* Many Substantives, and some Adjectives and sometimes the other Parts of Speech) being put for *Verbs*, become *Verbs*: And de-

note or signifie some sort of Application of the same Thing, or the Thing signified by the Substantive: The Vowel being commonly made long, and the Consonant soften'd.

As from *a House* comes to *House*, i. e. to go into a House, or to receive into a House. From *Brass*, to braze, i. e. to cover with Brass: So *Glass*, to glaze, *Grass*, to graze, *Price*, to prize, *Breath*, to breathe: *Shade*, *Shadow*, to shade, to shadow, from a *Fish*, to fish, *Oil*, to oil, *Rule*, to rule: *Love*, to love, *Life*, to live, *Strife*, to strive: *Further*, to further, *Forward*, to forward, *Hinder*, to hinder: And a great many more.

Sometimes the Syllable *en* is added, especially to Verbs that come from Adjectives; as from *Short*, comes to shorten, that is, to make it short; *Fast*, to fasten; *White*, to whiten, or to white; *Black*, to black, or to blacken; *Hard*, to harden; *Soft*, to soften: And many others.

* From Verbs (either these or others;) are formed the Participles; The Passive one, that ends in *ed*, or *en*; and the Active Participle that ends always in *ing*; From which Participles by the addition of the ending *er*, comes a Substantive signifying the Agent or Doer.

As, from *heard*, or *hearing*, comes the Noun *Hearer*, i. e. one that hears: From *runned*, or *running*, comes *runner*, from *loved*, or *loving*, comes a *Lover*, i. e. one that loves.

* From Substantives, by adding the Termination or ending *y*, are formed Adjectives of Plenty, or of Abounding.

As, from a *Louse* comes *lousy*, i. e. one that has a great many lice; *Wealth*, *wealthy*; *Health*, *healthy*; *Might*, *mighty*; *Worth*, *worthy*; *Wit*, *witty*; *Water*, *watery*.

try; *Earth, earthy*; *Wood, woody*; *Air, airy*; *Heart, hearty*; *Hand, handy*; And a great many others. The Saxon and German Termination *ig*, answers to this Termination *y*, as, *Enig, any*.

* From Substantives come also Adjectives, denoting *Fullness*, by adding the Termination *full*.

As, from *Joy*, comes *joyful*, i. e. full of Joy; *Fruit, fruitful*; *Youth, youthful*; *Lust, lustful*; *Care, careful*; *Use, useful*; *Delight, delightful*; *Plenty, plentiful*: And many others.

* Sometimes the Termination *some* is added, having much the same Sense with *full*, but yet with a sort of lessening the signification of the Word.

As, from *Trouble*, comes *troublesome*, i. e. what has somewhat of trouble in it: *Delight, delightful*; *Game, gamesome*; *Burden, burdensome*; *Light, lightsome*; *Hand, handsome*; *Alone, lonesome*; *Whole, wholesome*; *Toil, tailsome*; *Full, fullsome*, &c. This answers to the Saxon Termination *Sum*.

* But the Termination *less*, being added to Substantives, it forms Adjectives signifying *Want*.

As, *Worthless*, i. e. of no worth, or that wants worth; *Witless, heartless*; *Joyless, careless*; *helpless, useless*; So from *Comfort, comfortless*; *Sap, sapless*, i. e. without Sap: And many others. This Termination answers to the Saxon *Leas*, or *lease*; as, *Facleas*, without fault. Which *Leas* comes from the *Meso Gothick laus*, which signifies *free from*, or *without*, and in Composition denotes *privation or defect*.

* The same Thing is also signified by *un*, or *in*, prefix'd to Adjectives, tho' *in* is only used in Words derived from the *Latin*;

As, *Pleasant*, *unpleasant*, i. e. not *Pleasant*, *wise*, *unwise*, *profitable*, *unprofitable*; *Unworthy*, *unfruitful*, *unusual*, *Innocent*, i. e. not *hurtful*, *impatient*, i. e. not *patient*: But we shall speak of these Words *un* and *in*, more fully in the Chapter of the *Inseparable Prepositions*.

* By adding the Termination *ly* to Substantives (and sometimes Adjectives) are formed Adjectives which denote *Likeness*.

As, from *Giant*, comes *giantly*, i. e. like a *Giant*; *Earth*, *earthly*; *Heaven*, *heavenly*; *God*, *godly*; *Good*, *goodly*, &c.

The same Termination *ly*, being also added to Adjectives, forms Adverbs of Quality, as from *Mighty*, comes *mightly*; *Rich*, *richly*, &c. See Chap. XXI. Page 159.

This Termination answers to *lic*, or *lice* of the *Saxons*; as, *Heofonlic*, *Heavenlike*, or *heavenly*: And to *lich* and *lick* of the *Germans* and *Dutch*.

Adjectives Diminutive, or Adjectives that denote a lessening of the signification are made by adding *ish* to Adjectives, and often to Substantives.

As, *Green*, *greenish*, i. e. a little or somewhat *green*, *White*, *whitish*; *Soft*, *softish*; *Thief*, *thievish*; *Woolf*, *woolfish*; *Child*, *childish*: And after this manner you may form any others.

N. B. But these Words in *ish*, if they come from a Substantive they generally denote *Likeness*; as, *Woolfish*, i. e. like a *Woolf*, from the Substantive *Woolf*; but if they come from an Adjective they denote *Deminution*, or lessening the Sense of the Word they come from; as, *Softish*, i. e. somewhat *soft*: From the Adjective *soft*.

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There are also some National Names which end in *ish*; as, *English, Spanish, Danish, Scotch*, (by Construction *Scotch*) *Swedish*, &c. This ending answers to the Saxon ending *isc*; as, *Englisc, English*, &c.

CHAP. II.

Of Substantives Diminutive, &c.

* **A** Noun Diminutive is a Word that commonly by the addition of some Letter or Syllable to the Word from whence it comes, serves to denote a Diminution or lessening in the Sense of the same Word: As, *Lambkin* from *Lamb*.

Here *kin* being added to *Lamb* denotes the lessening the signification of the Word, for *Lambkin* is a little *Lamb*.

So these are Forms of Diminutives, from *Hill, Hillock*, i. e. a little *Hill*; *Part, Parcel, Cock, Cockerel, Pike, Pickerel, Poke*, (an old Word) *Pocket*, i. e. a little *Poke*; *I will not buy a Pig in, a Poke*, i. e. Bag. A *Goose, a Gosling*; a *Chick, a Chicken, a Pipe, a Pipkin*: So a *Man, Manikin*, i. e. a little *Man*; a Word seldom us'd. So *Wilkin*, i. e. little *Will, Tomkin*, little *Tom*.

There are also other ways of forming Diminutive Words, by softening or thinning the Sound, as it were, of the Letters, especially of the Vowels; as the Form of making *Augmentative* Words, or such as encrease the Signification, is by swelling, or else drawing out the Sound, and that is done sometimes not so much by a changing the Letters, as by the Pronunciation of 'em: As, to *Sup*, to *Sip, Soap, Sop, Sippet*; *Top, Tip*; *Spit, Spout*; *Tong, Ting*; *Babe, Baby, Booby*; The Sense of this sort of Words is also enlarged or lessened by adding *great*, or *little* to 'em. The Sense is also often

enlarg'd or lessen'd by drawing out the Sound in a Word; as, *Great, great booby*; So *lee-ile pre-ty Parrots* for, *little, prity*, &c.

So likewise these Words may be said to be Diminutives, *Scruple*, to *Dally*, to *Slumber*, *Driblet*, *Smack*, *Trip*, *Nibble*, being considered in relation to *Doubt*, to *play*, to *sleep*, *fun*, *Tast*, to *stumble*, to *bite*, &c. These are also Diminutives *Nag*, *Cottage*, *Pallet*, *Wicket*, *Sprig*, *Puppet*, *Dagger*, *Pistol*, *Scrap*, *Crum*, *Speck*, &c. being consider'd with respect to *Horse*, *House*, *Bed*, *Door*, *Branch*, *Image*, *Sword*, *Gun*, *Piece*, &c.

* Words ending in *Ship*, denote or signify *Office, Employment, or Condition*.

As, *Kingship*, i. e. the Office of a *King*; *Stewardship*, the Office or Employment of a *Steward*; So *Wardship*, *Gardenship*, *Wardenship*, *Fellowship*, *Partnership*, *Chancellorship*, *Headship*, *Lordship*, *Aldermanship*, *Worship*, whence *Worshipful* and to *Worship*. This Termination answers to the Saxon ending *Scyp*, or *Scype*; as, *Weorth-scype*, i. e. *Worship*, or *Worthship*.

* Words ending in *dom*, denote first Office or Charge with Power and Dominion; as, *Pope-dom*, *Kingdom*; Secondly, the *State*, *Condition*, *Quality* and *Propriety*; as, *Freedom*, *Thraldom*, *Whoredom*, *Wisdom*, &c.

This ending answers to the Saxon *dom*, or *dome*; as, *Freedom*, *freedom*; *Wisdom*, *wisdom*, *huredom*, *Whoredome*.

* Words ending in *Rick*, denote also Office and Dominion; as, *Bishoprick*, &c.

This ending answers to the Saxon *Rice*, or *ric*, which signifies *Dominion*, *Power* &c. as, *Biscep-ric*, i. e. *Bishoprick*.

Also those Words which end in *Wick*, have the same Signification ; as, *Bailywick*, &c.

N. B. Mens and *Age*, are purely *French* Terminations, and have the same meaning with us as with them, and scarce ever occur but in Words which come from that Language ; as, *Commandment*, *Usage*, &c.

* From Adjectives by adding *Ness*, come also Substantives, which signify the Essence of the Thing.

As, from *White*, *whiteness*, *hard*, *hardness*, *great*, *greatness*, *Skilful*, *skilfulness*, &c. These are call'd *Abstract Nouns*. This ending answers to the *Saxon Ness*.

* Nouns that end in *Hood* and *Head*, denote the *State*, *Condition* and *Quality* ; as, *Godhead*, *Manhood*, *Widowhood*, *Knighthood*, *Likelihood*, *Falshood*, &c.

This ending answers to the *German Heyt*, and the *Saxon had*, or *bade*, which signifies *Order*, *Sex*, *Degree*, *State*, and *Quality*, &c. as, *Medenbad*, *Maidenhead*.

There are also other Substantives (derived from Adjectives and Verbs) which are made by adding the ending *th* ; there being sometimes some small Change made.

As, from *Long*, comes *length*, *strong*, *strength*, *broad*, *breadth*, *wide*, *width*, *deep*, *depth*, *high*, *height*, (or as formerly *heighth*) *true*, *truth*, *warm*, *warmth*, *dear*, *dearth*, *slow*, *slowness*, *merry*, *mirth*, *hail*, *heath*, *well*, *weal*, *wealth*, *drowth*, *droughth*, *dryth*, *young*, *Youth* ; *Moon*, *Month*.

Of this kind are also several Words derived from Verbs : As, from *to dy*, comes *death*, *to till*, *tilth*, *grow*, *growth*, *mow*, *mowth* ; as, *later-mowth*, *the after-mowth*, now call'd *Marb.* *Steal*, *stealth*, *see*, *sight*, *flee*, or *fly*, *flight*, *weigh*, *weight*, &c.

These

These Words do also retain the same Form, *Faith, spight, wreath, wrath, broth, moth, froth, breath, sooth, worth, light, wight*, an old Word that signifies Thing, or Person, also *strong*, or *nimble*.

This ending is an Imitation of the Saxon ending *th*, or *the*; as, *Myrthe, Mirth, Eorth*, i. e. *Earth*, &c.

Questions relating to the first and second Chapter of the Second Part.

Questions relating to the First Chapter.

Q. What do you mean by Etymology?

A. Etymology as it is here treated of, relates to the Derivation of Words, or shows how one Word comes from another.

Q. Do Substantives ever become Verbs?

A. Yes; For from a *House*, comes the Verb to *House*; from a *Fish*, comes to *Fish*; from a *Rule*, comes the Verb to *Rule*, &c.

Q. Do Substantives come from Verbs?

A. Yes; Almost every Verb has some Substantive come from it, which is therefore call'd a *Verbal Noun*, i. e. a Noun that comes from a Verb.

Q. Give me an Example?

A. From the Verb by adding *er*, comes a Substantive signifying the *Agent*, or *Doer*: As, from *Hear*, comes *Hearer*, or one that *bears*, from *to drink*, comes a *Drinker*, or one that *drinks*.

N. B. So in the Saxon Godspeller, i. e. An Evangelist, or one that Preaches the Gospel: Some Conjecture that this ending *er*, may be a Contraction of the Saxon *wer*, a *Man*: And we do say, an *High-way Man*; and the Scotch say, a *Law-wer*, as it were from the Saxon, *Lag-wer*, &c. See Dr. Hicks's Saxon Grammar, Page 15. So *Londoner* from *Lundenwer*, contractedly *Lundener*, i. e. a Man of London.

Q. What do Adjectives that end in *y* denote?

A. They denote Plenty, or abundance.

Q. What do Adjectives that end in *full* signify?

A. The denote or imply Fullness.

Q. What

Q. What do Adjectives that end in some denote?

A. They denote or signify Fullness, but in a less degree than the Words that end in full.

Q. What do Adjectives in less denote?

A. They denote or signify Want; as, Careless, without care.

Q. What do Adjectives in ish signify?

A. They imply a Diminution or lessening the Sense of the Word; as, Softish, i. e. somewhat soft.

Questions relating to the Second Chapter.

Q. What is a Diminutive Noun?

A. A Noun that denotes Diminution or a lessening the Sense of the Word it comes from; as, Lambkin, a little Lamb, from Lamb.

Q. Whence comes the Word Diminutive?

A. From Diminutivus, or Diminuere, to lessen, or make a Thing less.

Q. What do Nouns that end in Ship denote?

A. They denote Office, Employment, or Condition.

Q. What do Nouns ending in dom denote?

A. They denote Office, or Charge, with Power or Dominion.

Q. What do Nouns that end in Rick signify?

A. They denote also Office and Dominion.

Q. What do Words that end in Hood and Head denote?

A. They denote the State, Condition and Quality of a Thing or Person.

C H A P. III.

Of Words that imply a likeness to the Thing signified.

THERE are also in our Language many other Words, which, as it were bear relation to one another, as being derived from the same Stock or Root, tho'

tho' with some alteration, and having a near Signification with one another : As, *to beat*, a *bat*, *batoon*, a *battrel*, a *beetle*, a *battle-door*, *to butter*, *batter* ; all which Words have a kindred Signification : Perhaps from the Latin *Batuere*. So likewise *Take*, *touch*, *tickle*, a *tack*, *tackle* : So *Two* (which comes from the Saxon *twa*, and that from the Greek or Latin *Duo*) *twain*, *twice*, *twenty*, *twelve*, *twins*, *twine*, *twist*, *twirl*, *twig*, *twich*, *twinge* ; So *between*, *betwixt*, *twilight*, &c.

Su, generally denotes or implies as much as *Nose*, or Words that come from that, or have some sort of relation or reference thereto : As, *Snout*, *sneeze*, *snore*, *snort*, *sneer*, *snicker*, *snout*, *snivil*, *snite*, *snuff*, *snuffle*, *snarl*, *snudge*, i. e. to hold your *Nose* into your *Bosom*.

Sn, implies *Nose*, and those Things which relate to it ; for, from the Latin *Nasus* come the French Word *Nes*, and the English Word *Nose* ; and *Nesse* signifies a Promontory, that like a *Nose* runs into the Sea, as is plain from the Names of several of the Promontories on the Coasts of *Scotland* and *England*, by transposing the *s* and the *n*.

There is another *Sno*, which perhaps comes from the Latin *Sinus* ; as, *Snake*, *sneak*, *snail*, *snare*, *snatch*, *snib*, and *snub*, all which Words imply a secret manner of doing these Things.

Bl, denotes or implies *blowing*, (and perhaps comes from the Latin *Flo*, *to blow*,) as, *Blow*, *blast*, *to blast*, *to blight*, (and Metaphorically to blast ones Reputation) *to bleat*, *bleak*, *to bleach*, *to bluster*, *blurt*, *blab*, *bladder*, *bleb*, or a knot in a Glass, *blister*, *blain*, *blabber-lip't*, *blubber-cheek't*, *bloted*, *blast*, *blaze*, *to blow*, or *blossom*, *bloom*, and perhaps hither we may refer *blood* and *blush*.

* It is observable that in our own Native Words, there is to be found a very great Likeness or agreement in the Letters to the Thing signified.

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more hissing Sounds, of the Letters, very often imply the like Affections in the Things signify'd, and often in the same Word, tho' it be but of one Syllable.

Thus Words that begin with *Str*, imply the stronger Force or Power of the Thing signify'd; as, *Strong*, or *Strength*, *strow*, *strike*, *stroke*, *streak*, *strake*, *stroke*, i.e. the Marks of the blow; *Stripe*, *strive*, *strife*, *strain*, *struggle*, *strut*, *stretch*, *stretched*, *streight*, *stress*, *string*, *strap*, *stream*, *strand*, *strip*, *stray*, *stragle*, *strange*, *stride*, *stradle*. Perhaps this *Str*, comes from *searvus*, or *srenuus*, *Stout*.

St implies, or denotes Strength or Force, but in a less degree; that is, as much as is needful to preserve what we have got, rather than for getting any Thing: As, *Stand*, *stag*, *staff*, *stop*, *stifle*, *stick*, *stutter*, *stanmer*, *sagger*, *stickle*, *to stick*, *stake*, *stock*, *stem*, *sting*, *sink*, *stitch*, *stubble*, *stump*, *stumble*, *stalk*, *step*, *stamp*, *stow*, *stead*, *steady*, *stable*, *stall*, *stool*, *stage*, *stout*, *sturdy*, *sleeple*, *standard*, &c. In all which Words and several others *St* denotes something firm or fix'd: Perhaps *St* is taken from *Sto*, *to stand*.

Thr, implies a more violent motion: As, *Throw*, *thrust*, *throng*, *throb*, *through*, *threat*, *thrall*, *throes*, &c. This *thr*, is not much unlike *Op*, of the Greeks in the Words *Opew*, *Sparaw*, *Spō*, *Spō*, *Spō*, *Spō*, &c.

Wr, implies some Crookedness or Distortion: As, *Wry*, *wreath*, *wrest*, *wrestle*, *wring*, *wrong*, *winch*, *wrench*, *wriggle*, *wrangle*, *wrinkle*, *wrath*, *wreak*, *wrack*, *wretch*, *wrist*, *wrap*, &c.

Sw, insinuates a silent Agitation, or a softer motion of the Sides: As, *Sway*, *swag*, *swagger*, *swerve*, *sweat*, *swip*, *swill*, *swim*, *swing*, *swift*, *sweet*, *switch*, in which Words all the Consonants are almost silent, and the Vowels have a most slender Sound.

Nor are the Words beginning with *Sm*, much different from the former: As, *Smooth*, *smug*, *smile*, *smirk*, *smite*, *small*, *smell*, *smack*, *smother*, *smart*, a sharp Pain, or smart Blow, this properly signifies such a Blow, first with a silent Motion (which *sm* implies) proceeds to an acute sharpness, which

which is imply'd by *ar*, and ended on the sudden; which is shewn by *r*, or which pierces sharply with a silent Motion.

Cl, implies a sort of adhering, Sticking or Cleaving to; as in *Cleave*, *Clay*, i. e. sticking Earth; *Cling*, to stick closely; *Climb*, *clamber*, *clammy*, *clasp*, *clap*, *clinch*, *cloak*, *clog*, *close*, *clod*, a *clot*, *clouted cream*, a *clutter*, a *cluster*, &c.

Sp, implies a sort of dissipation or Spreading out, particularly with swiftness, especially if an *r* be added; as if it came from *Spargo*, or *separo*, to spread; as in *Spread*, *spring*, *sprout*, *split*, *splinter*, *sprinkle*, *spill*, *spurt*, *sputter*, *spatter*, &c.

Sl, implies a sort of silent falling, or Motion not very discernable; as in *Slide*, *slip*, *slippery*, *slime*, *fly*, *sleight*, *sit*, *slow*, *slack*, *sight*, *sling*, *slap*, &c.

So the Terminations, or Endings of Words in *ash*; as, *Crash*, *rash*, *gash*, *flash*, *clash*, *lash*, *plash*, *trash*, &c. denote something very sharp and clear, but the Endings in *ush*; as, *Crush*, *rush*, *gush*, *flush*, *blush*, *brush*, *hush*, *pish*, imply something that's very obscure and silent; yet both these Endings signify a quick and sudden Motion: But which does not end in an instant, but by degrees, by reason of the continu'd Sound of *sh*.

So the tingling of the Termination, or Ending *ng*, and the sharp Vowel; in *sing*, *ring*, *ding*, *swing*, *cling*, *ring*, *ring*, *string*, *wring*, &c. imply a continuation of very small motion or trembling, which vanishes by degrees, and not all at once: But a sudden ending of the Sound is implied by the Termination *nk*; as in *Tink*, *wink*, *sink*, *clink*, *drink*, *think*, ending in the mute Consonant: But if *l* be added; as in *Single*, *tingle*, *rinkle*, *vingle*, *sprinkle*, *twinkle*, it implies or denotes a frequent repetition of little Actions. The same frequency of Actions, but those not so small or little, is, by reason of the more open and clear Vowel *a*, imply'd in *Jangle*, *tangle*, *spangle*, *mangle*, *wrangle*, *brangle*, *dangle*; but the obscure *u*, implies something more obscure; as in *Mumble*, *grumble*, *tumble*, *stumble*, *rumble*, *crumble*, *fumble*, &c. But a confus'd sort of a wallowing or rowling is express'd by the cluster of Consonants,

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Consonants, *mb* ; as in *Ramble*, *scamble*, *scramble*, *wamble*, *amble* ; but there is in these last something more acute.

But the sharpness of the Vowel in *Nimble* implies quickness ; *Sp* in *Sparkle*, denotes a dissipation or spreading abroad, *ar*, a sharp Cackling, *k*, a sudden interruption, *l*, the frequent repetition ; and the same in *Sprinkle*, but the *in* signifies the suddenness of the dissipated drops of water. *Thick* and *thin* differ in this, that the former ends in a gross Consonant, and the latter in an acute one.

In the like manner in *Squeak*, *squeak*, *squale*, *squall*, *brail*, *wrail*, *yaul*, *spaul*, *screek*, *shreek*, *shril*, *sharp*, *shrivel*, *wrinkle*, *crack*, *crash*, *clash*, *gnash*, *plash*, *crush*, *hush*, *bisse*, *fisse*, *whist*, *soft*, *jar*, *hurl*, *curl*, *whirl*, *buz*, *bussle*, *spindle*, *swindle*, *twine*, *twist* : And in great Numbers of others of the same Sounds, we may observe a great likeness to the Things signify'd.

And this is so very frequent and common, that I know no Language that can compare to the *English* in this particular. So that sometimes that is emphatically signify'd in a Word of one Syllable (and almost all the Original Words of our Language are Monosyllables) which in other Tongues can scarce be explain'd by Words of many Syllables, or by a Circumlocution. And most of our Native Words are form'd or made after this manner. I believe there were a great many more formerly thus made, before the introducing a great mixture of *French* into our Language, had thrown out a great many Words, and bury'd them in Oblivion.

Questions relating to the Third Chapter.

Q. Are there not a great many Words in our Language that have a near Signification to one another ?

A. Yes. As, *Beat*, a *Batton*, a *Battle-door*, &c. from *to Beat*.

Q. What does *Sn*, in the beginning of Words imply ?

A. It implies something relating to the Nose : As, *Snore*, *snort*, *snuffle*, *snaffle* ; From the Latin Word *Nasus*,

fus, a Nose; and the Letters *S* and *N*, being transpos'd, &c.

Q. What does *Bl*, in the beginning of Words imply?

A. It implies *Blowing*; as, *Blow*, *blast*, *blossom*, &c.

Q. What other Observation have you concerning some of our English Words?

A. It is very observable that in our own Native Words, there is to be found a very great Likeness or Agreement in the Letters to the Thing signified by them.

Q. Give me some Examples?

A. *St*, in the beginning of Words implies a stronger Force or Power of the Thing signify'd: As in *Strong*, *stream*, *stroke*, *strain*, &c.

Q. What does *thr*, in the beginning of Words imply?

A. It implies a Violent Motion; as, *Throw*, *thrust*, *throng*, &c.

Q. What does *Cl*, in the beginning of Words denote?

A. It denotes or implies a sort of Cleaving or Sticking to: As in *Cling*, *climb*, *clasp*, *close*, &c.

Q. What does *Sp*, in the beginning of Words imply?

A. It implies dissipation or spreading out; as in *Spread*, *sprout*, *sprinkle*, &c.

Q. What does *Sl*, in the beginning of Words imply?

A. It implies a sort of silent falling or Motion; as in *Slide*, *slip*, *sling*, &c.

C H A P. IV.

Of Words borrowed from the Latin.

* **W**E have a great many Words borrow'd from the *Latin*, (and indeed almost all that are not Words of one Syllable, or that do not come from Words of one Syllable are *Latin*;) but the greatest part of these

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&c. as
us, &c

the *French* or *Italians* borrow'd from the *Latin*, and we from them,

* Nouns as well *Substantive* as *Adjective*, are made *English* from the *Latin* by some little alteration or change in the Words, which is common to us and the *French*: As,

Nature comes from the *Latin* Word *Natura*, Grace, from *gratia*, Clemency, *clementia*, Synod, *synodus*, ingenious, *ingeniosus*, ingenuous, *ingenuus*, Ornament, *ornamentum*, vice, *vitium*, Infant, *infans*, prudent, *prudens*, quiet, *quies*, Union, *unio*, nectar, *nectar*, Honour, *honos*, Image, *imago*, Multitude, *multitudo*, Majesty, *majestas*, Virtue, *virtus*, Poem, *poema*, Poesy, *poesis*, Phenix, *Phœnix*, audacious, *audax*, liberal, *liberalis*, specific, *specificus*, possible, *possibilis*, implacable, *implacabilis*, &c. But when there happens any very considerable alteration, we then take the Words from the *French*; For from the *Latin* Words *Bonitas*, *leo*, *eleemosyna*, *eleemosynarius*, *tempus*, *novus*, *extraneus*, *fons*, *mons*, *acris*: Are made the *French* Words *Bonté*, *Lion*, *Almosne*, *Almosner*, *Temps*, *Nieu*, *Estrange*, *Fontaine*, *Montaigne*, *Aigre*; from whence come the *English* Words *Bounty*, *Lion*, *Almes*, *Almoner*, (and *Ambry*, i. e. *Almy*) *Tense*, *New*, *Strange*, *Fountain*, *Mountain*, *Eager*, &c.

In our Words *Chamber*, *tender*, *cinder*, which come from the *Latin* *Camera*, *tener*, *cinis*, or *ciner*: We have the Interposition of the Letters *b* and *d* from the *French*, who write *Chambre*, *tendre*, *cedre*, &c. for *Cham're*, *ten're*, *cen're*, &c. where those Letters after the Syncope was made, insinuated themselves into the Pronouncing, (which at first perhaps was not observed) and afterwards into the Spelling or Writing.

The same Thing may be also said of the Words *Dissemble*, *resemble*, *assemble*, *humble*, *tremble*, &c. which come from the *Latin* *Simulo*, *similis*, *simul*, *humilis*, *tremulus*. Something of this Nature seems to have happened in the *Greek* Words *αἰσπες*, *μεμβλων*, *αεμπβει*, &c. as also in the *Latin* Words *Comptus*, *emptus*, *sumptus*, &c.

*-Our

* Our Verbs that come from the *Latin* are form'd or made from the *Present Tense*, or from the *Supines*, by laying aside the *Termination* or *Ending*, and making some other small *Alteration*.

From the *Present Tense* are formed *Extend* from *extendo*, *spend* and *exspend*, from *expendo*, *conduce*, *conduco*; *despise*, *despicio*; *approve*, *approbo*; *conceive*, *concipio*; *relinquish*, *relinquo*; *distinguish*, *distinguo*; *diminish*, *diminuo*; *replenish*, *repleo*; *vanquish*, *vinco*; *establish*, *stablio*; *correspond*, *correspondeo*; *contain*, *contineo*; *administer*, *administro*; *govern*, *guberno*; *concern*, *concerno*; *certify*, *certifico*; *reply*, *replico*; *multiply*, *multiplico*, *supply*, *suppleo*, &c.

From the *Supines* are form'd *Supplicate*, *demonstrate*, from the *Supines* *Supplicatum*, *demonstratum*; So *Dispose*, *suppress*, *exempt*, *collect*, *consecrate*, *contract*, *mix*, *reject*, *exact*, *afflict*; come from the *Supines* (by throwing away the *Ending*) *Dispositum*, *suppressum*, *exemptum*, *collectum*, *consecratum*, *mixtum*, *rejectum*, *exactum*, *afflictum*, &c.

N. B. There are two *Supines* in *Latin* which always end in *um* or *u*; as, *Afflictum*, *afflictum*.

Some Verbs are form'd both from the *Present Tense* and the *Supine*, but their signification is for the most part something different, one of these we form immediately from the *Latin*, and the other is brought from the *Latin*, by the help of the *French*; as from *Compono* come, *compound* and *compose*, from *expono*, *expound* and *expose*, *refer* and *relate*, from *refero*; *confer* and *collate*, from *confero*, &c.

* There are also many Nouns and Verbs which we have brought into our Tongue, that are purely *French*, and which are not derived from the *Latin*: As,

Garden, garter, buckler, to advance, to cry, to plead, which come from the French Jardin, garter, bouclier, avancer, crier, plaider, &c. Tho' indeed there are not very many Words in the French Tongue that are purely French, and which are not Originally derived from the Latin.

* But there are many Words which are for the most part common to us with the Germans, of which it is doubtful whether the ancient Teutones received them from the Latins, or the Latins from them, or whether they did not both receive them from the same common Fountain.

As, Wine, vinum, *win*, wind, ventus, went, veni, way, wall, vallum, wallow, volvo, wool, vellus, will, volo, worm, vermis, worth, virtus, wasp, vespa, day, dies, draw, traho, tame, domo, decudo, Yoke, iugum, fly, volo, low, flo, &c.

For it is not at all to be doubted, but that the Teutonic Language was of greater Antiquity than the Latin, neither is it to be doubted but that the Latins, who have taken a great number of Words, not only from the Greek, especially the *Eolie*, but also from other Neighbouring Tongues (as from the *Oscan* and others, which are now so lost, that there are hardly any Foot-steps remaining) received also a great many from the Teutonic.

Strabo says, that tho' the Nation of the *Osci* was quite lost, yet their Language surviv'd among the Romans; *Τὴν αὖν γὰρ Ὀσκήν ἐκλελοίπων, ἢ διὰ τὴν παρὰ τοῖς Ρωμαίοις*; i. e. and the way that it was preserved, as he insinuates, was no other than by means of their Plays and Comedies.

It is certain that the English, the German, and other Languages that are derived from the Teutonic, have many Words from the Greek, which were never received in the Latin; as, Path, pfad, ax, aebs, furd, pfurd, daughter,

daughter, töchter, mickle, mingle, Moon, fear, grace, griffin
to grave, to carve, to scrape, whole, i. e. all; and whole
i. e. Sound, and heal from the Greek, Πάσις, ἁγίον
μοῦσις, δύστην, ἡγία, πύριον, ἡλῆν, ἔργον, γράφω
ἅλ, ἅλ, ἡλῆν, &c. And since these are immediate-
ly deriv'd from the Greek, without the Intervention
of the Latin, why may we not conclude, that sever-
al others are likewise immediately deriv'd thence
notwithstanding that they are also to be found in the
Latin Tongue.

But it is somewhat surprizing, to consider how far different the humour of our Ancestors was from that of our Days: For they were mighty careful to contract whatever Words they receiv'd from other Languages, into one Syllable, tho' they were in the Original long, or of many Syllables: And to this end they not only cut off the formative Termination, but even the Heads or beginnings of Words, especially of those which began with a *Vowel*; they likewise threw Vowels out of the middle of the Word, without having any regard to 'em, and the Consonants that had but a weak Sound, they likewise rejected, retaining only those that were of a stronger Sound: they also alter'd and chang'd them, as they thought fit, for others of the same Organ, that the Sound might be soften'd: They did likewise often invert or change the order of the Letters, that they might when the Intermediate Vowels were remov'd, fall the more easily into an agreeable Sound.

For Example: As from *Expendo*, comes *spend*, *emplum*, *sample*, *excipio*, *scape*, *extraneus*, *strange*, *tractum*, *streich'd*, *straight*, *strictum*, *streight*, *excrucio*, *screw*, *excutio*, (in Italian *scutere*, *scotere*) to shoot a *scorio*, to scour, *emendo*, to mend, *Episcopus*, *Bishop*, in Dutch *Bisp*, *Hospitale*, *Spittle*; *Hispania*, *Spain*, *Historia*, *Story*. Which English Words you plainly see are made by cutting off the beginning and ending of the Latin Word. But in these Words following the Formation seems to be somewhat more harsh; as from *Alexander*, *Sander*, *Elisabetha*, *Betry*, *Apis*, a *Bee*, *Aper*, a *Boar*, changing *p* into *b*, and cutting off *a* in the beginning.

ning; (but this *A* is often restord in the Middle, as, After, a *Star*) so from *Aprugna* comes *Brawn*, by changing the *P* into *B*, by transposing the *A* as in *Aper*; so *Pignus* *Pawn*, *Leges* *Law*, by changing *G* into *W*; 'Alas' *Fox*, the Head being cut off, and *P* chang'd into *F*, so from *Pellis* comes a *Fell*, *Pullus* a *Fowl*, *Pater* a *Father*, *Pavor* *Fear*, *Polio* *File*, *Pleo* *Impleo*, fill, full, *Piscis* a *Fish*, *Mustum* *Stum*, *Defensio* *Fense*, *Dispensator* *Spencer*, *Exculpo* *Scrape*, (restoring *L* into *R*, which were changed in *ῥαψω, γλαφω*) and hence come *Scrap*, *Scrabble*, *Soraml*, &c. *Exculpo* *Scoop*, *Exeritus* *Start*, *Attonitus* *Ston'd* now *stunn'd*, *Stomachus* *Maw* (in Saxon *Maga*) *Offendo*, *Find*, *Obstipo* *Stop*, *Audere* *Dare*, *Cavere* *Ware* (in Saxon *Ge-were*) hence *aware*, *beware*, *wary*, *warn*, *Warning* (for the Consonant of the Latins was formerly sounded like our *W*, and the present Sound of our *W* was proper to that is the *Eolic Diganma*, which had a different sound from *o* or *Ph*; and the present Sound of *F* was that of the Greeks *o* or *Ph*; *Ingenium*, *Engine*, *Gin*; *Inaudibulum*, *Funnel*; *Gagates*, *Jett*; *Proiectum*, to *jett forth*; *Cucullus*, a *Cowl*, &c.

There are likewise some more harsh Cuttings off; *Time* from *Tempus*, *Name* from *Nomen*, *Dame* from *nomina*, (as the French, *Homme*, *Femme*, *Nom*, from *Homina*, *Femina*, *Nomen*) thus *Page* from *Pagina*, *Pot* from *potior*, *Cup* from *καπελλον*, *Can* from *Cantharus*, *Tent* from *Tentorium*, *Pray* from *Precor*, *Prey* from *Prada*, *Spy* from *Specio*, so *Ply* *Plico*, *Imply* *Implico*, *Reply* *Replico*, *Imply* *Complico*, and *Ses* of a *Bishop* from *Sedes*.

The Vowel is also sometimes thrown out of the Middle of the Word, to lessen the Number of Syllables, as, *Aunt* from *Amita*, *Spright* from *Spiritus*, *Debt* from *Debitum*, *Doubt* *Dubito*, *Count* from *Comes* or *Compte*, *Clerk* from *Clericus*, *Quit* *Quite* from *Quietus*, *quit* from *acquieto*, to *spare* from *separo*, *stable* *stabilis*, *stable* for *Horses* from *Stabulum*, *Palace* *Place* from *Palatium*, *rail rowl*, *wrawl*, *brawl*, *rable*, *brable* from *rabula*; *quest* from *Quaestio*, *request* *requisitio*, *inquest* *Inquisitio*, *quest* *acquisitio*, *Conquest* *conquisitio*, *Clown* *Colonus*, *crown* *corona*, *Monk* *Monachus*, *Minster* *Monasterium*, *Pencil* or *penfil* *Pencillus*, *Crane* *Geranius*, &c.

Sometimes the Consonant, especially when it has a softer Sound, as also whole Syllables are thrown out, as, round from rotundus, roll rotula, frail fragilis, sure securus, rule regula, tile tegula, Seal Sigillum, stall Stabulum, subtle subtilia, Noun Nomen, Dean Decanus, host hospitale, hostile hospitale, count computo, account computo, sudden subitaneus, to soan superare, Peril Periculum, perious periculosus, marvel marvelous mirabilis, perch pertica, Main Magna, deign dignor, disdeign dedignor, feign fain fingo, stain tingo, pain pingo, preach predicari, Mean Mediamus, Master Magister, &c.

These Contractions seem yet more harsh than the former, when several of these Cuttings off, and throwing out of Letters meet together. As, Kyrk, Kyrke Church from *kyrkos*, i. e. *kyros*, Priest Presbyter, Sexton Sacristanus, Break Breach Frango, Beech Fagus, *chyos*; being changed in B, and G into Ch, which are Letters a kin to each other: Freeze and Fresh from *Frigesco*, by changing Sc into Sb, as before in Bishop, Fish, Shoot, also in a Skiff Scapha, Ship, refresh, Refreshment, &c. Re frigerium, Fresh Viresco, Blame Blasphemo, Phleam Fleam from *Phlebotomus* (an Instrument to let Cattle Blood) Coin or Quine (a Term in Architecture, signifying the Angle where the Walls meet) from *Conjungo*, Quaint *Conjunctum*, Coit Quait Conjectum, Turn Torqueo, Bee Bovina, Veal Vitulina, Velum Vitulina, Squire Scutifer, Penance Penitencia, Sanctuary or Sentry Sanctorium, alm almoe; French Almosne, Almone, Almoner, Alm'ner, amner Almory i. e. a Repository of Alms, Alm'ry, amy and ambry, Chase from *Quasitio*, Purchase Perquisitio, Mickle Muckle, *uizas*, *ueza* an [rather from the Saxon Mycel, Much [Italian Molto, Spanish Mucho] from Multum Ouse Iis, Eel Anguilla, Isle, Ile, Island, Iland (as it were Ile Land) from *Insula*, to Islet, Ilet, Eyght (a little Iland in a River) and more contractedly Eyt (from the Saxon Ea) whence Owsney, Ruley, Ely, &c. that is, the Isle in the Ouse, Royall Island, and Eel Iland; to scan from *Examinare*, E and O being as usual, thrown away from the Beginning and End, there remains Xamin which the Saxons who had no X, writ Csamin, or for the better Sound Scamin, whence Scan is contracted, a Don from Dominus, Noun from Nomen, Ban from Abro

minor, thus the *Italians* form *Sciame* from *Examen* a Swarm of Bees, and from *Sciame*, by inserting the Letter *R* denoting the Murmur, we derive our Word *Swarm*, so *Store* from *Thesaurus*, *Stool* and *Stall* i. e. the Seat of the Clergy in the Choir, from the *Latinobarbarous* Words, *Stalum* and *Installo*, for the *Stall* for Cattle is deriv'd from *Stabulum*, *Wet* from *Uetus*, *Vidus* *Sudo*, *Gay* *Gaudium*, *Joy* *Focus*, *Joice* *Jocosus*, *Juice*, *Succus*, *Chair* *Cathedra*, *Chain* *Catena*, *Chance* *Cadentia*, *Thunder* *Tonitru*, *Crap* *Craw* *Crapula*, *Pall* *Vello*, *Red* *Rubedo*, *Stanch* *Squench* or *quench* *Spine* from *Extinguo*, *Slack* *laxus*, *fast* *festinus*, *hast* *hasten* from *festino*, where we imitate the *Spanish* who change *F* into *H*, as, *Hab* from *fabulari*, *Crow* *Corvus*, *crew* *caterua*, else from *Uli*, *Worth* *Virtus*, *forth* *Foras*, *Spice* *Species*, *Span* *Spi* *hama*, *read* *recito*, *Aid* *adjuvo*, *Ay* *Age* *Ever* *ai* *ay* *Evum*, *Lock* *Floccus*, *Stress* *Stringo* or *Strichum*, *Distress* *Distric* *um*, *Dress* *address* *dirigo* *addirigo*, *Prog* *Progle* *Prowl* from *procurro*, *Scrape* *Scrabble* *Scrawl* from *excerpo*, *Stray*, *Strag* *gle*, *extravagans*, *clot* or *Clutch* *collectum*, *Coil* *Colligo*, *re* *oil* *recolligo*, *swear* *severo*, *assever*, *Shrill* *Stridulus*, to *prunce* *Pungere* or *Punctuare*, *Power* *Possum*, [in French *puvoir*] *Poor* *Pauper* in French *Pauvre*, *Prize* *Prebensum*, *Comprise* *Comprehensum*, *Poise* *Pensum*, to *Prise* *Praise* *pre* *ari*, *Proxy* *Procurator*, to *Push* *Pulso*, a *Quill* *Calamus*, to *impeach* *impetere*, a *Quilt* *Culcita*, to *wax* *augeo* *auxi*, to *wane* *vanesco*, for which we now use to *encrease* and *de* *crease*, *Kitchen* *Coquina*, *Corn* *Gramm*, a *Pin* *Spina* *Spinu* *French* *Effingle*, *Mince* *Minuciare*, *Cramp* *crump* *crum* *Mickle* *crinkle* *Comprimo*, *Square* from *Quadratum*, *Italian* *quadra*, &c.

Of the Derivation of some Proper Names.

Tho' many of these Words just mention'd, may seem to be far fetch'd, yet they ought not to be related, since it is plain there are many Names deriv'd from Proper Names which seem as much forc'd, and yet there is none but who agrees in their Etymology Derivation. As, *Elick*, *Scander*, *Sander*, *Sandy*, *San* from *Alexander*; *Elizabeth*, *Elfisheth*, *Betty*, *Bess*, from *Elizabetha*; *Margaret*, *Marget*, *Meg*, *Peg* from *Margareta*; *Mary*,

Mary, Mall, Moll, Pall or Poll, Malkin, Mawken, Mawkes from *Maria*; *Mathew* and *Mat* from *Matthaus*; *Martha* and *Pat* from *Martha*; *William, Will, Billy, Wilkin, Wickin, Wicks, Weeks* from *Guilielmus, Wilhelmus, Eusepius*, (Ital. *Girolamo*, French *Gillaume*); *Richard, Dick, Hick, Dickin* from *Ricardus*; *Robert, Rupert, Robin, Dobe, Hobe, Bob* from *Robertus*; *Roger, Hodge, Hodgkin* from *Rogerus*; *Giles Egidius*; *Austin* or *Austen, Augustinus*, *Feromo Hieronymus*; *Ralph, Rafe, Radolphus*; *James, James, Femmy* from *Jacobus*, (Ital. *Giacomo*, Spanish, *Diego*, French, *Jaques*) *Bennet, Benedictus*; *Mawdit, Maleddus*; *Magdalen, Mawdlin* from *Magdalena*; *Mawd, Matzildis*; *Christopher, Kester, Kit, Christophorus*; *Oliver, Nol, Oliverus*; *Ellen, Nell, Helena*; *Gant* or *Ghent, Gandavum*; *Dort, Dordrechtum*; *Trent, Tridentum*; *Utrecht, Ultrajectum*; *Maesrich, Mosa trajectus*; *Lyons, Lugdunum*; *Ireland, Ferna, Hibernia*; *Rocheſter, Roſſa*; *Dover, Dubris*; *Gloceſter, Glovernia* [i. e. *Claudii Caſtra* or the *Camp of Claudius*] *Liſbon, Uliſſoponia*; *Sberry, Xeres*; *Tangier, Tingis*; *Nimegen, Neomagus*; *Rouen, Rotomagus*; *Caen, Cado-mus*; *Breſlaw, Uraſſlavia*; *Jew, Judaus*; *Jewry, Judaea*; *Payn, Paynim, Paganus, Heathen, Ethnicus, Edyn*; *Salonike, Theſſalonica*; *Scanderoon, Alexandretta*; *So Gilliſflower*, (which the *Vulgar* by Miſtake turn into *July-Flower*, as if it drew its Name from the Month of *July*) from *Cariophyllus* (Ital. *Gerofil*, French *Geroſlee*); *Sperage* which the *Vulgar* wreſt to *Sparagraſs* or *Sparrowgraſs* from *Asparagus* or *Sparagus*; *Parſly, Petroſelinum*; *Porſlain, Portulaca*; *Quince, Cydonium*; *Quiddery, Cidonia-tum*, *Peach, Perſicum*; *Eruke* from *Eruca*, this ſome turn to *Ear-Wig*, as if it took its Name from the *Ear*; *Paralyſy, Paralyſis*; *Megrim, Hemicranium*; *So a Gimmal* or *Gimbal* i. e. a doubled or twiſt'd Ring, from *Gemellus*, hence *Gimbal* and *Fumbal* are applyed to other Things twiſted and twined after that Manner. *Hogo* from *Al-tus Guſtus*, (French *haut gouſt* or *haut gout*); *Kickſhaws* from *Qualeſcunque Cauſa*, or French *Quelque Choeſe* &c. Now ſince the Origin of theſe and many more Words is generally agreed upon, however they have been wreſted and forc'd; we ought not to wonder, if our Forefathers did the ſame Thing by many others eſpecially if we reflect upon their Fondneſs for Monosyllables

nosyllables

nosyllables or Words of one Syllable, and that they might render these more softly sounding to the Ear, they took a very great Liberty of maiming, cutting off, leaving out, softening and transposing as they thought fit. And they are rather to be commended than blamed for what they did, since they reduced long Words into short ones, by somewhat lessening 'em; as *Priest* from *Presbyter*, *Stool* from *Sedile*, *Speed* from *Expedio*, &c.

But while we are deriving these Words from the *Latin*, we would not have the Reader fancy that we owe all to the *Latin*, and have not many Words that came down to us pure and unmixt, directly from the *Saxon*, *Danish*, *Belgic* and *Teutonic* Languages, and their Dialects: For many of those Words which of old we receiv'd from the *Latins*, and likewise many of those which we have more lately receiv'd from them, by the mediation or assistance of the *French*, *Italian*, or *Spanish*, with some small variation according to the diversity and Idiom of each Dialect, are common to us with the *Saxons*, *Danes*, &c. and thence have come directly down to us, tho' they may be Originally *Latin*.

of Words which having a different Sense, have also a different Original.

It is observable that the same Word is derived from different Original, according to its different Sense: For Example; To *bear*, speaking of a Burthen, and *er*, or *bier*, a Frame on which a dead Corps lies; *so burden*, come from *fero*; but to *bear* Children, thence *Birth*, *born*, *Barn*, a Child) comes from *pario*; and *Bear*, a wild Beast, if it be of *Latin* Original, comes from *Fera*; So *Perch*, the Name of a Fish from *perca*, but *Perch*, a measure, also the *Perch*, that Birds perch on from *Pertica*; To *spell*, i.e. to divide a Word into Syllables, comes from *Syllaba*, by transposing the consonants, and the *b* returning into *p*, which was *syllabab*: But *Spell*, by which the Common People signify that the Boundaries of Fields are so fix'd and

guarded, that no body can pass them without the Owners leave, comes from *expello*; but *Spell*, for a Message seems to come from *Epistola*, whence *Gospell* as it were, *Goodspell*, or a good Message, *Εὐαγγέλιον* or *Godspell*, a Divine Message, or Epistle. So *Freeze* or *Freeze*, implying the congealing of Water, comes from *Frigeſco*; but *Freeſe*, a Term of *Architecture*, from *Zophorus*; and *Freeſe*, a sort of Cloath perhaps from *Friſia*, or it may be, this may come from *Frigeſco*; a denoting a Cloath better than others against Cold. Thus *Freſh*, when you ſpeak of the bleak Air comes from *Frigeſco*, (whence *reſreſh*, from *refrigero*, *reſreſhment*, *refrigerium*) but it is form'd rather from *Vireſco* when it is meant of the Bloom of Plants, and when Metaphorically uſ'd for *alacer* and *recens*, *brisk* and *new*. So to *Fell*, to cut down (as to *Fall*) comes from *Fallo*, or rather from *σφαλλω*, hence perhaps might *Fell* cruel be deriv'd, and *Felon*, as a *Feller of Men*; but *Fell*, a Hide or Skin comes from *Pellis*, whence a *Fellmonger*: In like manner *Spit*, that comes out of our Mouths, comes from *Sputum*; but a *Spit* to dreſs Meats on, perhaps from *Cuspis* *quasi* *Spicatum*; and *Spit*, the is, as much as a Spade at once digs up, or a Spade full, comes from *Spatha*, as *Spade* it ſelf does. The *Spittle*, i. e. *what we Spit*, from *Spuo*, but *Spittle*, a *Hospital*, from *Hospitale*. So *File*, to *File*, ſeem to come from *Polio*, to *Polish*; but a *File*, as a *File of Pearls*, a *File of Papers*, a *File of Soldiers*, comes from *Filum*, a *Thread* or *Line*; to *Set*, or make one ſit down, is from *Seſdeo*, to *Set* or *Plant* from *Se* *Vice*, wickedneſs from *vitium*; but a *Vice*, or *Viſe* (French *Vis*) comes from *Vitis*. A *Porter* of a Gate from *Porta*, which ſignifies a Gate, but a *Porter* to carry a Burthen from *Porto*, (*Portitor*) to bear, or carry, &c.

Of Monosyllables, or Words of one Syllable, that are made up of two or more Original Words.

We have beſides many Words, and thoſe even but one Syllable, which are compos'd, or more clo

ly compacted of two or more Original Words, or at least they denote the Sense, and supply the Place of many Words in one: As from *Scrip* and *Roll*, comes *Scroll*; from *Proud* and *Dance*, comes *Prance*, which seems to express the dancing Steps of a proud Horse. From *St*, (of the Word *stay* or *stand*) and *out* is composed the Word *Stout*; and from *flout* and *hardy* comes *Sturdy*. From *Sp*, (of the Verb *Spit* or *Spew*) and *out* comes the Word *Spout*, which denotes the water coming out with a full stream: And from the same *Sp*, and the addition of *in* comes *Spin*, which is to draw out Wool, or any other Thread; and by adding *out*, it makes to *Spin out*, which signifies the delaying or prolonging the Thing; from *Sp*, and *it* is also formed the Word *Spit*; this Word differs from *spout*, in this, that *Spit*, denotes something coming from the Mouth, (as *spittle*) but without noise, and with less force, but *Spout* the contrary: *Spit* differs from *Spin*, in that it is immediately ended in one Act (the Word *Spit*, ending with a *Mute*, which is incapable of Protraction;) but *spin* denotes a continued Act, and ending with a Semi-vowel is capable of a great Protraction. But the Word *Sputter*, by reason of the obscure Vowel *u*, implies as it were *Medium*, in respect to the Violence of the Motion, between *Spit* and *spout*, but because the *r* is added, it denotes repetition of the Action and Noise, but very obscure and confus'd. But *Spatter*, by reason of the more acute and clear Vowel *a*, implies a more clear Eruption or crackling, in which it chiefly differs from *sputter*. From the same *Sp*, and the Termination *Ark* comes the Word *Spark*, which is a little particle of Fire flying off with one Crackling, for *Sp*, denotes flying or leaping up, *r* the acute Crackling, and *k* the mute Consonant, implies the sudden ending of it; by the addition of *le*, it becomes a Frequentative, as *Sparkle*, that is, it denotes the continuing to send out little Particles of Fire, and to disperse them about: So by the addition of *r*, it implies a more lively Force or Power of going out or enlarging it self, to which by adding *ing*, is formed the Word *Spying*, whose vigour

and force is denoted by *Spr*, and its acuteness by *ing*: But this *ing*, ending in the mute Consonant *g* after *n*, it expresses a Motion suddenly ending, and is used in its first Sense to denote a single, but not manifold, exultation or leaping up: Hence comes the Substantive, a *Spring*, because of its elastick force, hence also, but in a Metaphorical or borrow'd Sense, we say, a *Spring* of Water: So likewise by a Metaphor, we call the Origine of any Thing, the *Spring*; So likewise to *Spring*, signifies the shooting or buding forth of a *Plant*: So the time of Year in which Plants begin to bud or shoot forth, is called the *Spring*, by reason of the rising or breaking out of the Nutritious Juices. From *Spr* of *Spring* and *out*, comes *Sprout*, i. e. to bud or shoot forth, and by adding the Termination *ig*, comes the Word *Sprig*: So likewise from *Str*, (of *strive*) and *out*, come *Strout* to Swell, and *Strut*, to go in a proud and haughty manner, as it were with the Breast push'd out: From the same *Str* and the Termination *uggle*, comes also the Word *Struggle*, i. e. to contend winding and bowing, and turning on every side, which is imply'd by the *gl*, but the obscure Vowel *u*, denotes the Motion to be without any great Noise: So from *Throw* and *Roll*, is formed *Trull*, which is spoken particularly of *Balls* or *Bowls*: So from *Throw* or *thrust*, and *rundle*, comes *trundle*, which is used almost in the same Sense with *trull*: So *Gruff*, or *groug*, is made of *grave* and *rough*, as it were, *graviter rudis*: So likewise *Trudge*, is form'd from *tread* or *trot*, and *drudge*, &c.

* Some few Rules whereby to know when a Word is derived from the *Latin*, and how it may be made *Latin* again.

1. Most *English* Words ending in *nee* or *cy*, are derived from *Latin* Words in *tia*; *Temperantia*, *Clementia*, *Temperance*, *Clemency*.

2. Words in *ion* in *English*, are made *Latin* by casting away *n*; as, *Question*, *Quaestio*, *Religion*, *Religio*.

3. Words

3. Words ending in *ty*, are made Latin by changing *y* into *tas*; as, *Liberty*, *Libertas*, *Charity*, *Charitas*.
4. Words ending in *ude* are derived from the Latin, by changing *o* into *e*; *Fortitude*, *Fortitudo*, *Gratitude*, *Gratitudo*, &c.
5. Adjectives which end in *d*, do for the most part, become Latin by the Addition of *us*; as, *Rigid*, *Rigidus*, *Putrid*, *Putridus*, &c.
6. Words ending in *t*, *n* or *r* between two Vowels, become Latin by changing the last Vowel into *us*; as, *Mute*, *Mutus*, *Obscure*, *Obscurus*, *Obscene*, *Obscenus*, &c.
7. Most Words ending in *nt*, are made Latin by changing *nt* into *ns*; as, *Latent*, *Latens*, *Vigilant*, *Vigilans*, &c.
8. Many Words ending in *al* by the Addition of *is*, become Latin; as, *Liberal*, *Liberalis*, *Substantial*, *Substantialis*.

CHAP. III.

Of the Prepositions used in Composition.

* **A** Compounded Word is, when two or more Words goe to the making up of one.

Words in English are compounded, either with a Preposition, or with some other Part of Speech.

The Prepositions are of two Sorts, *Separable* or *Inseparable*; the *Separable Prepositions* are such as may be used alone; the *Inseparable* are such as are not used in English unless in Composition.

But we shall consider the chief Senses of the Prepositions, in an Alphabetical Order. We shall begin with the English Prepositions, then we shall speak of those that are Latin, and lastly of those that are Greek.

A, is used for *on*, *in* or *at*; as, *afoot*, *ashore*, *for on*, *at*, *on Shore*; *abed*, *adaies*, *anights*, *for in* or *at the Bed*

in the Days, &c. This *A* is also oftentimes redundant or superfluous, at the Beginning of a great many Words; as in *abide* for *bide*, *arise* for *rise*, *awake* for *wake*, *above*, *abroad*, &c.

BE, is often redundant or of no Signification at the Beginning of a great many Words; as, *bemoan*, &c. But it sometimes is significant, and signifies *about*; as in *Besprinkle*, i. e. to sprinkle about, *to bestir* i. e. to stir about, *to besmear*, *to bedawb*, *to bethink*, i. e. to have his Thoughts about him, &c. *To besiege*, &c. It signifies *by* or *nigh*, as *beside*, i. e. by or nigh the Side. It signifies *in*, as, *betimes*, i. e. in time or early, It signifies *for* or *before*, as, *to bespeak*, i. e. to speak for, &c.

FORE or *FOR*, signifies as much as *before*, as, *to foresee*, *to see before it comes to pass*; *to forebode*, *to tell or say before it happens*, &c. *For* does also signify Negation or Privation, i. e. it denys or deprives; as in *to forbid*, i. e. bid it not to be done; *to forsake*, i. e. not to seek it any more; *to forgive*, i. e. not to give or reckon it to one, &c. *To forswear*, i. e. to swear the thing not to be that is so, &c.

MIS, is always used in a bad Sense, it denotes Defect or Error; as, *Mis-Deed*, i. e. an ill Deed, or not done right, so from *take*, *to mistake*, *to take it wrong* or otherwise than it is, so *misuse*, *to misemploy*, *to misapply*, &c.

This Word comes from the Saxon *Mis* which signifies a Fault or Defect; So *to miss* signifies *to fail*. Hence comes the French Preposition *Mes*, and by an Apocope *Me*, as in *mecontent*, *meconnoitre*, *to forget* or not to know, &c.

OVER, signifies Eminency or Superiority, as, *to overcome*, *to oversee*, *to overrule*: It denotes also Excess as, *over-hasty*, i. e. too hasty, *overjoyfull*. This comes from the Saxon *Ofer*, as, *Ofer-blith*, i. e. Over-blith or Merry.

OUT, signifies Excess, Excellency or Superiority in any Thing, as, *to out-do*, *to out-run*, *to out-go*, &c.

UN, denotes Negation and Contrariety, or the not being so or so, also Dissolution or the undoing a thing already done; for Example, *Un* being prefix'd or se-

before

Before *Adjectives*, signifies, *Not*, as, *Pleasant*, *Unpleasant*, i. e. *not pleasant*, so *unworthy*, i. e. *not worthy*, *unsound*, i. e. *not sound*, &c. Here *Un* answers unto the *Latin Preposition In*. But when *Un* is put to *Verbs* it destroys, makes void or undoes what has been already done, as, *to say*, *to unsay* which signifies not only, *not to say*, but to call back and deny what has been said, to be said; So *to undoe*, is to destroy what has been already done; *to unweave*, that is to undoe what has been already *weav'd*: Here *Un* answers to the *Latin Prepositions De* and *Re*, signifying a Contrary Action, as in *Detego*, *Depopulo*, *Deduceo*, &c. This is an Imitation of the *Saxon On* or *Un*, which is also compounded with *Adjectives* and *Verbs*; as, *unmytel*, not little, i. e. great; so *uncnytan*, to untie, &c. Thus the *Scotch* say *unwell*, i. e. not well. But this Form of Speaking seems to have been derived from the *Goths*.

UP, denotes Motion upwards, or Place and Things that ly upward. As, *Upland*, i. e. the upper Land, or the Land that lies high in Respect of some other; *Upside*, i. e. the Side that is highest. This comes from the *Saxon up* or *uppe*, which has the same Signification, as, *Up-land*, i. e. the Mountainous Part of a Countrey, *Uparisan*, to rise up.

WITH, signifies against, as, *to withstand*, i. e. *to stand against*; Sometimes it signifies as much as *from* or *back*, as, *to withhold*, i. e. *to hold from one*; *to withdraw*, i. e. *to draw from or back*, &c. This is also an Imitation of the *Saxons*, as, *Withstandian*, to withstand; *withteon*, to withdraw, &c.

Of the *Latin Prepositions*, that are used in the Composition of *English Words*.

AB or *ABS*, i. e. *from*, when it is compounded, denotes some excess or encreasing the Sense of the Words; as, *to abhor*, *to abuse*, *absurd*, &c. or else it signifies parting or separation; as, *to abstain*, *to abolish*, *to abdicate*, &c.

AD signifies *to* or *at*; as, *Advocate, Advent, Adverb, Adjective, Adjacent, &c.* Where *Advocate* is one that is called *to*, &c. *Adjacent*, that which lies *at* or *nigh*.

ANTE, signifies *before*, as *antecedent*, the foregoing Word, or the Word that goes before another in a Sentence: *To antedate*, or *date it before*, &c.

CIRCUM signifies *about*, as, *Circumlocution*, a round about way of speaking; as, when one Word is express'd by many; *Circumvallation*, a ditching about; *Circumstance*, what stands, as it where, about a matter, as *Time, Place, Person, &c.*

CQN from *Cum*, signifies *with* or *together*; as, *Convocation*, a calling or meeting together, *Colloquy*, a talking with or together; *Copartner*, a Partner with another; *Commerce, Trading together*.

CONTRA signifies *against*, as, *to Contradict* or *Gain-say*; and denotes *Opposition* or *Contrariety*: And hence comes the Preposition *Counter*, as *to Counterfeit*, &c.

DE, commonly denotes the contrary to what is signified by the Word it is compounded with: As, *destruction*, that is, *unbuilding*; *to decamp*, that is, *to remove the Camp*, &c. Sometimes it only extends the Sense of the Word: As, *to defile*, *to demonstrate*, *to deplore*, &c.

DIS signifies *Separation, difference* or *diversity*, and does every where give a Signification contrary to the Word it is compounded with: As, *Disagree*, *not to agree*; *disbelieve*, *not to believe*; *disadvantage*, *no advantage*; *dislike*, *not to like*.

DI, has hardly any other use than the extending or stretching out the Sense of the Word it is compounded with: As, *to direct*, *to diminish*, &c.

E or **EX**, signifies *out*, as, *event*, the falling out; *to eject*, *to cast out*; *to exclude*, *to shut out*; So that in some Words it denotes *Privation* or *Separation*, but in others it only stretches the Sense of the simple Word; as, *to express*, *exhibit*, *expect*, *explain*: **E** does also sometimes denote a greater excellence and perfection than the simple Word denoted; as, *Eloquence, Elocution*, &c.

EN, See under **IN**.

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ENTER, comes from the French *entre*, and that from the Latin *Inter*, i. e. *between*, &c.

EXTRA signifies *beyond*, *over* and *above*; as, *extravagant*, one that goes beyond bounds; *extravasated Blood*, Blood that is thrown out or beyond the *Vessels*, &c.

IN, generally denotes the Position or Disposition, or an Action, whereby one Thing is as it were put into another, or the Impression whereby a Thing receives such or such a form, and becomes such or such; As, *to import*, *to impale*, *to inclose*, *to envelop*, *to enroll*, *to infuse*; *In* these Words in marks the Action, by which one Thing comes to be put into another: But in these Words *to incant*, *to irritate*, *to incourage*, *to enrich*; *In* denotes the Impression by which one Thing receives such or such a form, and becomes such or such, &c.

IN, is also used at the beginning of Words to denote privation or *not*, and gives a contrary Sense to the Word it is compounded with: As, *indecent*, i. e. *not decent*; *inhumane*, *not humane*; *injustice*, *not justice*; *innocent*, *not nocent*, i. e. *hurtful*; *invincible*, *not to be conquer'd*.

EN, is a Preposition that we use in the Spelling of Words that come from the *French*: As, *to enrage*, *encourage*, tho' we do not always observe this distinction, for we sometimes write *in* instead of *en*: This *en* has much the same signification as *in*, but it never denotes *privation* or *not*, which *in* often denotes.

But it is to be observ'd, that as all *Latin* Words compounded with *in* do not denote *privation*; So neither do all *English* Words, which are written with *in*; for we have many of them from the *French*, but which are for the most part Originally *Latin*, which are promiscuously written with *en* or *in*, in which the genuine Signification of the *Latin* Preposition *in* is preserv'd: As, *Ingender*, *Implant*, *Ingrate*, &c. which are also written with *en*, as, *Engender*, *Emplant*, *Engrave*, &c. and their Participles *Engendered*, *Emplanted*, *Engraven*, &c. And it were to be wish'd, for the sake of Foreigners, that *en* were always preserv'd in those

Words that come from the *French*, rather than that the *Latin* in should be restor'd, whence the *en* came: By this means all ambiguity or uncertainty concerning the Signification of this Preposition would be remov'd; For *un* is always privative, or signifies as much as *not*; *En* never is, but *in* is sometimes privative, and sometimes not; for it is not privative in the Words that are promiscuously written with *en* or *in*. But in other Words is most commonly privative; namely in those which come from *Latin* Words that are Originally so.

INTER signifies *between*, as, *to intervene*, to come between, *interval*, the space between, *interrupt*, to break in between other business; but in *interdict*, it signifies as much as *for* in *forbid*, &c. Sometimes we use *enter* in Words that come from the *French*, and are written with *entre*, which comes from the *Latin* *inter*.

INTRO, is a *French* Preposition from *intra*, and signifies *within*, as, *to introduce*, to bring into, &c.

OB signifies *against*, as, *Obstacle*, i. e. what stands in the way, *to oppose*, or put against.

PER, i. e. *through*, it denotes a certain degree of excellency or excess, as, *perfect*, i. e. thoroughly done; *perforate*, to pierce through; *to persecute*, to persuade; but in *Permit*, it only denotes to give leave to do or say.

POST, *after*, as, *Postscript*, i. e. written after; a *Post-humous Work*, that is publish'd after the Author's Death.

PRE, which comes from the Preposition *Pra*, and signifies *before*, as, *to premeditate*, to meditate of before; *Preface*, *prepare*, *prefer*, *prevent*, *preingage*, or to engage before-hand, &c.

PRO signifies *for*, or *forth*, but it has also a great many other Senses, as, *to profess*, *protest*, *pronounce*, *prorogue*, *promise*, &c.

PRETER signifies *besides* or *over*, as, *to pretermitt*, to pass over or by, to leave out: But *Preternatural*, is against Nature.

RE, does generally imply a repeated Action; as, *to repeat*, i. e. to say it over again, *to relapse*, to fall ill again; it is used also to denote a returning to a Place, or the restoring a Thing to its former State: As, *to return*, i. e. to come again; *to reenter*, to enter again: Sometimes it denotes opposition or against, as, *to repulse*, to beat back; It often denotes only the enlarging the Sense of the simple Verb; as, *to repose*, *repast*, &c.

RETRO signifies backward, as, *Retrograde Motion*, i. e. that is, a going backward.

SUB signifies under, as, *to subscribe*, to write under; *Substitute*, one that is set under another, &c.

SUBTER, under, as, *Subterraneous*, under Ground, &c.

SUPER, upon, over, or above; as, *Superscription*, the writing upon a Letter; *Superfluous*, over and above; This Preposition is changed in some Words that come from the French into *Sur*, upon or over, as, *Surface*, &c.

TRANS signifies over or beyond, as, *to transport*, to carry over; *to transgress*, to go beyond; and it signifies in a great many Words the moving from one Place to another; as, *to transplant*, *to transpose*, *transmigration*, &c. In other Words it denotes the changing of one Thing into another, as, *to transform*, *transfigure*, *transubstantiation*, &c.

The Greek Prepositions; the chief of these, are,

A, which signifies privation or not, as, *Anonymous*, without a Name; *Anarchy*, without Government.

AMPHI, signifies on every side.

ANTI signifies Against, as, *Antagonist*, one that is against you; *Antichrist*, one that is in opposition to Christ.

HYPER, Over or Above.

HYPO, Under.

META, the same as *trans*, i. e. beyond; or else denotes the changing of one Thing into another: As, *Metaphor*, *Metamorphosis*, i. e. transformation.

PERI, About.

SYN,

RE,

SYN, with or together, as, *Synod*, that is, *Convocation*, *Syntax*, that is, *Construction*.

The Prepositions do often change their last Letter into the Consonant that the Word begins with: As in *Con*, *n* is changed into *l*, as, *Colloquy*; and sometimes they loose a Letter, as in *Coeternal*, where *n* is left out, for *Coneternal*, &c. but we must not now enlarge.

Questions relating to the Fifth Chapter.

Q. What does *Ab* signify?

A. From, and denotes Separation, &c.

Q. What does *Ante* signify?

A. Before; And so you may repeat the Question with respect to any of the other Prepositions.

CHAP. IV.

Of the finding out the Original of the Names of PLACES.

I Shall here but just explain a few of the Beginning and Ending Syllables, that denote the Original of the Names of Places, as they have been treated of, by the learned Dr. Gibson, in his Edition of the *Chronicon Saxonicum*.

AB, at the Beginning of the Names of Places, is often to be deriv'd by a Contraction from *Abbot*, and denotes that a Monastery was formerly there, or at least that the Place belong'd to some *Abbacy*: As, *Abington*, or *Abbyndon*, i. e. the Mountain or Town belonging to the *Abbacy*.

AC, **AK**, these initial Syllables come from the *Saxon* *Ac* an Oak, as, *Aston*, i. e. a Town encompassed with Oaks.

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AL, ATTLE, ADLE, come from the Saxon *Ethel* signifying Noble, Famous.

AL, ALD, come from *eald* ancient, as, *Aldborough*, i. e. *Oldborough*.

BARROW comes from *Bearwe*, *Bearwe*, a Grove.

BRAD, at the Beginning of Words signifies broad, spacious, &c. From the Saxon *Brad*, broad, large; as, *Bradford*, i. e. the broad Ford.

BRIG, from *Brigg* a Bridge.

BRUN, BRAN, BROWN, BOURN, BURN, whether they begin or end Words, signify a River, from the Saxon *Born*, *Bourn*, *Brunna*, &c. as *Brunbith*, *Braunston*, i. e. a Town near the River.

BURROW, BURH, BURG come from *Burg*, *Byrig*, a Town, City, Castle, &c. *Peterbrough*, i. e. the Town of St. Peter, it being dedicated to his Honour: This Ending is now often written

BURY, as, *Edmundbury*, the Town of St. Edmund.

BRE, BEE, these ending Syllables come from the Saxon *By*, *Bying* a Habitation or Dwelling: as, *Grimsby*, *Kettleby*, that is a Dwelling for the Makers of Kettles, this Town being once noted for such Kind of Workmanship.

CAR, or CHAR, comes from *Caer* a City, as, *Cardigan*, &c.

CASTER, CHESTER, come from the Saxon, *Caester*, a City, Town or Castle; as, *Casterford* or *Castleford*, i. e. a Castle upon the Ford. And it was usual with the Saxons to add the Terminations of *Chester*, *Caester*, *Caster* to the Names of Places, where the Romans had formerly erected their *Castra*, *Castles* or *Fortis*.

CHIP, CHEAP, CHIPPING, denote that the Town when it receiv'd its Name, was a Market Town; they come from the Saxon *cyppan*, *ceapan* to buy or sell; So *Chippenharn*, *Chippingwiccomb* and *Cheapside*. And hence as Dr. Gibson observes, may come *Chop*, as to chop and change, also *Chapman* from *Cypman*; and perhaps *Shop* may have some Relation hereunto. Hence may also be deriv'd the Names of the Swedish and Danish Towns ending in *Copen*, as, *Ny-Copen*, i. e. New-Market.

CLIFF,

CLIFF, or **CLIVE**, whether at the Beginning or ending of a Word, signify a *Cliff*; i. e. a steep Place, a *Rock*, from the *Saxon Clif*, which comes from the Latin *Clivus*.

COMP, at the Beginning of Words, and **COMB** at the Ending, denote the lower Situation of a Place, or a *Valley*, from the *British Kum*, which is a Word of the same Signification; as, *Melcomb Regis*, &c.

COT, **COTE**, **COAT**, whether at the Beginning or ending of the Names of Places, denote a *Cote*, *Cottage* or little House. From the *Saxon Cot*, a little House, whence *Cosfeta* he that dwells in a *Cottage*. And *Sheep-Coat*, the Place where Sheep ly. *Cotswold* a Place in *Glocestershire*, is so called from the Abundance of Sheep Cotes there.

CRAG, is a *British Word* and denotes a *craggy Rock*.

DEN, was added to the Names of Places that were situated in *Valleys* or in *Woods*: For the *Saxon Den* denotes a *Valley* or a *Woody Place*. So *Tenderden*, *Biddenden*, *Marden*, &c.

The Syllable **ER** in the Middle of the Names of Places, is a *Contraction* of the *Saxon Wara*, i. e. *Dwellers*, *Inhabitants*; for the City which we call *Canterbury* the Saxons call'd *Cant-wara-burh*. And **ER** at the End of a Word, denoting the *Inhabitant* of a Place, seems to be of the same Original; for whom we call *Londoners*, the Saxons call *Lunden-wara*; So *Marshes*, i. e. the *Inhabitants* of the *Marshes*, they call'd *Meisc-wara*. Unless any one had rather derive this Ending from the *Gothick Wair*, a Man; as, *Lundenwer* by *Contraction* *Lundener*, *Londoner*, i. e. a Man of *London*.

Words ending in **ERNE**, **ERON** are deriv'd from the *Saxon Ern*, *Earn*, a secret Place to put any Thing in. Hence comes *Ink-ern*, i. e. a little Vessel into which we put *Ink*, for which we corruptly write *Ink-Horn*, as the Reverend Dr. Gibson has very justly remark'd.

EYE, **Ea**, **Ee**, these ending Syllables differ in three Respects, 1. Either as they come from the *Saxon Ig* an Island, (*G* being melted into *I*) as, *Ramsey*, *Marsey*; whence it is plain, that if *I* signifies as much as our

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Word *Island*, we are guilty of a *Tautology*, when we say *Ramsley Island*, *Mersey Island*, *Jersey Island*. 2. They either come from the Saxon *Ea*, a Water, a River, &c. Or, 3. From *Leag* a Plain-Field.

FLET, *Fleot*, *Flot*, signify a *Ditch*, where the Tide comes, a *Gulf* or *Bay*, &c. Hence *Fleetsditch*, &c.

GATE, in the Names of Places, denotes a *Way*, or *Path*, as, *Highgate*, i. e. *The High Way* or *Road*, &c.

HAM, whether at the beginning or ending of the Word signifies a *House* or *Habitation*, or *Home*, &c. as, *Eastham*, *Westham*, &c. So *Hamweard*, i. e. *Homeward*.

HOLME, *Howme*, whether used alone (for there are several Places which are called *the Holmes*) or joined with another Word, signify an *Hill* or *Isle*, encompassed with little Brooks or Rivers. So *Stepholme*, *Flatholme*.

HOLT, whether at the beginning of a Word, as, *Holton*, or at the ending, as, *Cherry-holt*, *Apple-holt*, is a certain sign that that Place did formerly abound with Woods.

HIRST, *Hurst*, *Herst*, come from the Saxon *Hyrst*, a Wood, or Forest.

HOW, *Hough*, seem to denote the lower Situation of a Place. So *How-gate*, i. e. a *Low Way*, much beaten, &c. Perhaps hence comes *Holland*, as it were *Howland*, i. e. *Low-land*.

INGE signifies a *Meadow*, and *Meadows* are now called in some Parts of *England* the *Inges*.

LADE, *Lode*, signify the Mouth of a River, or the Passage, from the Saxon *lade*, a purging or emptying; as in *Creklade*, *Framlade*, *Lecblade*, &c. because thereabouts the water empties it self into the Sea, or into some greater Rivers.

LEY, *Lee*, *Leg*, *Lay*, whether at the beginning or ending of a Word, come from the Saxon *Leag*, a plain Field, or Pasture Ground: The *g* being soften'd.

LOWE, *Loo*, come from the Saxon *Hlewe*, or *Hleaw*, a Hill, or Hillock; as, *Houndstoe*, i. e. a Hill of Dogs; or a Hill fit for Hunting.

MARSH,

MARSH, *Mars, Mas*, come from the Saxon *Merse*, a *Marsh*, or *Marshy Place*.

MAER, *Mere*, in the Names of Places, either at the beginning, middle, or end signify a *Marshy Place*, from the Saxon *Mere*, a *Marsh*, &c.

OVER, whether at the beginning or end of the Names of Places, denotes commonly the Situation of the Place to be near the Bank of some River; from the Saxon *Ofer*, or *Ofre*, a *Brink*, or *Bank*; as, *Brownsover*, *St. Mary-Overs*, &c. But if there be any Neighbouring Town, that has *nether* prefix'd to it, then you may derive that *Over* from the Saxon *Ufer*, i. e. *upper* in opposition to *nether* or *lower*.

PREST and *Pres*, as in *Preston*, *Presbury*, seem to come from the Saxon *Preost*, a *Priest*, *O* being thrown out, as it often happens, for *Derby* was formerly written *Deoraby*.

RIG, *Ridge*, seem to denote the hanging side or steepness of a Hill, as in *Lindrige*, *Cotheridge*, *Waldrige*, &c.

SEL, denotes the greatness of the Thing to which it is prefix'd; as, *Selrun*, i. e. a great *Town*; So *Selwood*, i. e. a great *Wood*. For *Sel* in the Saxon signifies *Good*, or *Large*, &c. as, *Selby*, &c.

STEAD and *Sted*, signify *Place*: Except in the Names of Towns that are nigh Rivers, when perhaps it may be better deriv'd from the Saxon *Stathe*, a *Shore*, a *Bank*, a *Haven*, &c.

STOWE, or *Stoe*, from the Saxon *Stowe*; a *Place*, as, *Godstowe*, i. e. a *Place* dedicated to *God*.

THORP, *Throp*, *Threp*, *Trep*, *Trop*, come from *Thorpe*, a *Village*.

TUN, *Ton*, signify a *Town*, *Village*, &c. This perhaps comes from the Saxon *Dun*, because the Towns were formerly built on Hills.

WEALD, *Wald*, *Walt*, signify a *Wood*, *Forest*, &c.

WERTH, *Weorth*, *Wyrth*, come from *Weorthig*, a *Village*, *Street*, &c.

WIC, or *Wich*, as in *Dunwich*, *Harwich*, comes from the Saxon *Wic*, which signifies a *Bank*, a *Shore*, a *Fort*, &c.

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WIN

WIN, at the beginning of the Names of Places, comes from the *Saxon Win*, a *Battle* or *Fight*, and denotes that some *Battle* was fought there.

WIS, denotes the *Western Situation* of the Place, as, *Wisigothi*, i. e. the *Western Goths*.

WIRT, *Wert*, *Wyrd*, come from *Wyr*, an *Herb*, &c. Perhaps as *Dr. Gibson* Conjectures, hence comes the Word *Root*, which ought to have been written *Wrote*.

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PART III.

CHAP. I.

Of the Syntax.

WE are now come to speak of that Part of Grammar which treats of the right placing or joining Words together in a Sentence, called *Syntax*. But the *Syntax* or Construction of the Noun, being chiefly perform'd by the help of the *Prepositions*, and I having in every Chapter given an account of what more particularly relates to each part of Speech, there is not much left for me to say on this Head.

* The *Substantive*, that is, *does*, or *suffers*, comes before the *Verb*: As, *I am*, *Peter loves*, *The Men read*: *The Book is read*.

Except. 1. In an *Interrogative Sentence* (when a Question is ask'd) where the *Substantive* is put after the *Verb*: As, *Is John at Home?*

If there be an *Helping Verb*, then the *Substantive* comes after that; as, *Does Peter love?* *Will you read?*

If there be two *Helping Verbs*, then the *Substantive* is set after the first of them: As, *Could he have done?* *Might Charles have brought it?*

Except. 2.

Except. 2. In an *Imperative* or *Commanding* Sentence, where the *Substantive* is likewise set after the *Verb*: As, *Burn Thou*; *Burn Ye*.

3. Also when the *Verb* is used by way of yielding or *Concession*: As, *Speak I*, [*let me speak, or if I speak*] *never so often, they will not regard*. So likewise after *had*; as, *Had I*, [*if I had*] *known, he should not have done it. Were I a bad Man, &c.*

4. The *Substantive* or *Nominative Word* is put after the *Verb*: When *there* is set before the *Verb*: As, *There came a Man to me*: *There was the Boy in the Dirt*: *There is heat in the Sun*, i. e. *Heat is in the Sun*.

5. When the *Substantive* or the *Nominative*, is more particularly denoted or pointed at, we often set it before the *Verb*, and put the *Substantive* after it: As, *It was John that spoke last*; *It was the Glass that fell*.

Sometimes the *Substantive* is also set after the *Verb*, when none of these foregoing *Exceptions* happen: As, *Then follow'd the General*, &c. *Says I*, for *I say*, *said he*, for *he said*; *Peter writes and so do I*, i. e. and *I do so*, &c.

* When the *Genitive Case* and another *Substantive* come together; the *Genitive Case* is always put first: As, *John's Horse*, not, *Horse John's*.

Concerning the Construction of the *Adjective*. See Chap. IX. Page 94, 95, &c.

* The Article *A*, is joined only to *Substantives* of the *Singular Number*, *the*, to *Substantives* either *Singular* or *Plural*. See Chap. VII. Page 61, &c.

* The *Pronoun* has two States: The *Forgoing State* which goes before the *Verb*, unless in those Cases where the *Substantive* does not. See the *Exceptions* just mentioned.

The

* The following State follows the Verb or Preposition: As, *The Master loves me*; not *I*. But *whom* is generally placed before the Verb; as, *he is the Man, whom I saw*.

* But after the Verb *Am* or *Be*, the Foregoing State of the Pronoun is used: As, *It is I*, not *Me*. See Chap. X.

* The Word that answers to the Question, *Who is?* *Who does?* *Who suffers?* Or, *What is?* *What does?* *What suffers?* Is the Substantive to which the Verb relates, and is called the Nominative Word. As, *I love*, *who loves?* *I*, that's the Nominative Word. *We read*, *who reads?* *We*, where *We* is the Nominative. The *Book is read*, *What is read?* The *Book*, here *Book* is the Nominative Word.

N. B. When we speak of *Persons*, the Question is to be made by *Who*, when we speak of *Things*, it is to be made by *What*.

This Nominative Word is what the *Latins* call the Nominative Case.

* But not only Nouns and Pronoun Substantives, but whatever denotes that which is, or does, or is done, is accounted a Nominative Word to the Verb.

So the Verb put Infinitively, that is, with the Preposition *To* before it, often tells what is, does or suffers, and therefore is a Nominative Word to the Verb; as, *to play will please*, what will please? *to play*; therefore *to play* is as a Nominative Word to the Verb *pleases*. *To laugh will fatten*. And so may any Sentence that shews what is, does or suffers, be as a Nominative Word to the Verb: As, *That the Sun Shines is clear* or *it is clear that the Sun shines*, *What is clear?* *That the Sun shines*; Therefore, *that the Sun shines*, is as a Nominative Word to the Verb *is clear*. So in the following Example, *An honest and sincere Mind, and a hearty Desire and Endeavour to do the Will of God*, is the greatest Security and best Preservative against dangerous Errors and Mistakes in Matters of Religion. *What is the greatest Security?* &c. *An honest and sincere Mind, and a hearty desire, and endeavour to do the Will of God*; Here, *an honest and sincere Mind, and a hearty*

heartly desire, and endeavour to do the Will of God, is as a *Nominative Word* to the Verb *IS*.

If a *Verb* put *Infinitively* (that is with the *Preposition* to before it) or if a *Sentence* be as a *Nominative Word* to a *Verb*: We usually set the *Verb* *Infinitively*, or the *Sentence*, after the other *Verb*, and put *IT* before it. As, *IT* is an evil Thing to Lye, i.e. to Lye is an evil Thing. *IT* is the Custom of Boys to neglect their Books; i.e. to neglect their Books is the Custom of Boys.

So likewise when the *Nominative Word*, or the *Substantive* to which the *Verb* relates is left out or understood: We put *IT* before the *Verb*. As, *It* Rains, *it* Snows, *it* Thunders, &c.

Where *Rain*, or *Cloud*, or some other *Word* is understood: For there can be no *Verb* that signifies *Being*, *Doing*, or *Suffering*, but what refers or has relation to some *Person* or *Thing*, that is, *does* or *suffers*.

This manner of Expression is render'd in *Latin* by a *Verb*, which they call an *Impersonal*, but *why*, or *how* rightly it is so call'd, We may have occasion to show in the *Explanation* of the *COMMON GRAMMAR*, &c. with which we may some time or other present the *Reader*; if our present undertaking meets with any *Encouragement*.

* The *Verb* must be of the same *Number* and *Person*, as the *Nominative Word* or *Substantive* is of to which it relates, as, *Peter* loveth *Men* love.

Where you see *loveth* is of the *Singular Number*, as of the *third Person*, because *Peter* is so: *Love* is of the *Plural* because *Men* is so. See Chap. XI. p. 115. &c.

Now *Peter* love, or *Men* loveth, wou'd be false *Grammar*. So, *I* art, *we* am, *ye* is, *thou* are, is false *Grammar* for we ought to say, *I* am, *We* are, *ye* are, *thou* art, &c.

* But when two *Substantives* *Singular*, as joined together, they speak of more than one and so being of the *Plural Number*, must have a *Verb* *Plural*; as, *Robert* and *Mary* love, not *loveth* or *loves*.

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1. For *I* and another is as much as *We* the first Person Plural.

2. Thou and another is as much as *Ye* the second Person Plural.

3. *He* [*She* or *It*] and another, is as much as *They* the Third Person Plural.

Sometimes the Verb may be put into the Singular Number, when there are two Substantives; as, *His Justice and Goodness was great*: But then here, *was great* is left out in the first Sentence; as, *His Justice was great, and his Goodness was great*.

Likewise tho' the Noun be of the Singular Number, yet if it comprehend many Particulars, the Verb may be put in the Singular or Plural Number; as, *The Committee has examin'd the Prisoner*, or *The Committee have examin'd the Prisoner*: Where *has* is of the Singular Number, and *have* the Plural.

Where, in the first Example, the Verb *has*, is of the Singular Number because the Substantive *Committee* is so; and in the second Example, the Verb *have* is of the Plural Number, because the Substantive includes more than one Person. So, *Part is gon*, *Part are gon*.

Sometimes the Endings *Est*, *Eth* or *S* of the Verb are left out after the Conjunctions, *if*, *that*, *though*, *although*, *Whether*, &c. As, *If the Sense require it*, for *If the Sense requireth* or *requires it*. *He will dare tho' he die for it*; that is, *tho' he dieth* or *dies for it*. These Endings of the Person of the Verb, are also sometimes left out after some other Conjunctions and Adverbs, especially when the Verb is used in a Commanding or Depending sense.

* *Not*, the Adverb of denying, is put after the Verb; as, *It burned not*, *it did not burn*, *it burned me not*.

We shall just take Notice that a Sentence or Saying either single or compounded.

* A single Sentence is that which has but one Verb unite in it; as, *Life is short*.

By

By a Verb *Finite*, you are to understand any Verb but what is put infinitively, i. e. that has *To* put before it; as, *to love, to read.*

* A compounded Sentence is when two single Sentences are join'd together by some *Cople* or *Tye*: So then in a compounded Sentence, there is

1. One simple or single Sentence, as, *Life is short.*
2. Another single Sentence after it, as, *Art is long.*
3. Between these two a *Cople* is put to join them together; as, *Life is short and Art is long. Life is short but Art is long.*

The *Coples* are a *Conjunction*, whose only use is to join two Sentences together; as, *And, &c.*

2. A *Relative Word* or a *Word* which rehearseth or fetcheth over aforegoing *Substantive*, as, *who, which, that.*

3. A *Comparative Word* whereby two Things are compared together; *so, as, such, so many, as many, more, than.*

Examples where a *Conjunction* is the *Cople*; *Peter died and so did John; Will you play or will you not?* Examples where a *Relative* is the *Cople*; as, *This is the Man which [Man] I saw; He is the Man that stole the Horse; This is the Boy who came to our House.*

Examples where a *Comparative Word* is the *Cople*; as, *As you do so will I; I eat more than he; I heard such a Story as you never heard in your Life.*

Questions relating to the First Chapter.

Q. What is Syntax?

A. It is a right joyning of Words in a Sentence.

Q. Where is the *Nominative Word*, or the *Substantive* that the *Verb* relates to, to be placed?

A. Before the *Verb*: *I love, thou readeſt.*

Q. Is it always placed before the *Verb*?

A. No; For in an *Interrogative Sentence*, or where Question is ask'd, the *Nominative Word* is placed behind the *Verb*; as, *Are you the Boy? Is Peter alive? Does He read well?*

2. In an Imperative or Commanding Sentence, the Substantive is also set after the Verb: As, *Burn Thou, Read Ye, &c.*

3. When in a Conditional or yielding Sense: As, *Say I, Had I read the Book, &c.*

4. When the Word *THERE* is set before the Verb, the Nominative Word follows it: As, *There was a Noise, i. e. a Noise was.*

5. Also when *IT* is put before the Verb: As, *It was John, &c.*

Q. How is the Genitive Case to be placed?

A. Always before the other Substantive; as, *The Master's Horse, not, the Horse Masters.*

Q. How is the Article A to be placed?

A. Only before Substantives of the Singular Number; as, *a Man, a Boy, not, a Men, a Boys.*

Q. How is the Article the to be placed?

A. Before Substantives either of the Singular or Plural Number; as, *The Man, the Men, the Boy, the Boys.*

Q. How is the Pronoun to be placed?

A. The Foregoing State of the Pronoun is to be placed before the Verb: But the Following State after the Verb or Preposition; as, *I love, We love, love me, love us, to me, to us.*

Q. Is the Foregoing State of the Pronoun never placed after the Verb?

A. Yes. When a Question is ask'd, in a Commanding Sentence, &c. as, *Am I, Is He, Fight Thou, &c.* But more particularly it goes before and follows the Verb *Am* or *Be*; as, *I am, I am He, &c.*

Q. What do you mean by the Nominative Word?

A. The Word that answers to the Question, *Who* or *What* is, does, or suffers; as, *Who is good? Thomas, &c.*

Q. Is not the Verb put Infinitively, and sometimes a sentence counted as a Nominative Word to the Verb?

A. Yes. As to *Lye is shameful.*

Q. How must the Verb agree with the Nominative Word?

A. It must be of the same Number and Person, that the Nominative Word is of. For Example. *Thou lovest, Thou* is the Second Person Singular, therefore *lovest* must

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be so too, for thou loveth, or love would be false Grammar.

Q. If two Substantives Singular come together, how must the Verb be put?

A. It must be put in the Plural Number; as, Peter and John Fight.

Q. How shall I know what Persons they are of?

A. I and another is as much as We.

Thou and another is as much as Ye.

He and another is as much as They.

And *We* is the first Person, *Ye* the second, and *They* the third Person Plural.

Q. Is not the Verb sometimes of the Plural Number, tho' the Nominative Word be of the Singular?

A. Yes: If the Substantive be a Collective Noun, or a Noun of Multitude, that is, comprehends or includes many Particulars in it. As, Part are, or Part is; the Multitude are very Noisy, or is very Noisy.

Q. What is a single or simple Sentence?

A. A single Sentence is, that which has but one Verb Finite.

Q. What is a Verb Finite?

A. Any Verb that has not the Preposition to before it express'd or understood.

Q. What is a Compound Sentence?

A. A Compound Sentence is, when two single Sentences are joined together by some Cople or Ty. As, Life is short and Art is long.

Q. What Words are those that couple or join Sentences together?

A. A Conjunction, a relative Word, or a Word that has relation to some other Word in the Sentence; as Who, which, that. Lastly, a Comparative Word, or Word whereby two Things are compared together as, So, as, &c.

Q. Whence comes the Word Syntax?

A. From the Greek Preposition Syn together, and Taxis, ordering or ranking. In Latin it is called Constructio, from Con together, and Struere Building, or setting Things in good Order.

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Q. Whence comes Nominative?

A. From *Nominare* to Name.

Q. Whence comes Finite?

A. From *Finitus* bounded, because a *Verb Finite* is bounded by Number and Person.

CH A P. II.

Of Transposition, or the transplacing of Words and Sentences.

THE Syntax, or the Construction of Words in Sentences may be distinguish'd into two kinds: 1. That which is *Natural* and *Regular*; or That which is *Customary* and *Figurative*. That Syntax may be call'd *Regular*, which is according to the natural Sense and Order of the Words. *Customary* or *Figurative* Syntax, is that which is used in the Forms of Speech, peculiar to several Languages; wherein Words are put together according to a *Metaphorical* or borrowed Sense of them: As, *To break a Jest, to be brought to Bed, to take ones Heels and fly away, &c.* The natural Order also of the Words is chang'd or transpos'd: For in *English* as well as in *Latin*, the Words of a Sentence are not always plac'd in their natural Order, as they lie in Sense, but are put into such an Order, as will sound sweetest to the Ear, but so that Sense be not thereby darkned or render'd obscure. *Perspicuity* or *Clearness* is the chief Excellence of Speech. If so, we may take Notice of a very great Fault some Persons are too guilty of, who are fond of Phrases, before they are acquainted with common Expressions; It must be *Phrase Latin* or *Phrase English*, i. e. *Bombast Latin* or *English*. But this is no Fault, since *Fabius* says, there was a certain Instructor of Youth, who us'd to order his Scholars to obscure or darken what they would say, making use of the Greek Word *Σκοτεινόν*, i. e. *speak obscurely*; Hence an extraordinary Commendation, *So much the better,*

(or admirably performed) for I understood not a Word of it.

* *Transposition* is the putting the Words in a Sentence, or Sentences out of their natural Order, that is, in putting Words or Sentences before, which should come after, and Words or Sentences after, which should come before.

The *Substantive* is often put out of its Place, especially when *There* or *It* is set before the *Verb*; As, *There was a Man*, i. e. *A Man was*; *It is the Custom*, i. e. *The Custom is*.

So, *God's Glory*, for the *Glory God's*, &c. And always in an Interrogative Sentence.

So *Adjectives*, especially if a *Verb* come between the *Substantive* and the *Adjective*; as, *Happy is the Man*, for, *the Man is a happy* [Man.]

The *Preposition* is frequently transplac'd; as, *Where do you Dine with?* For with *whom* do you *Dine*? *Where do you come from?* For, *From what Place* do you come?

But I shall not stand to speak of the *Transposition* of each Part of Speech, but shall give you a Period or two; Whence our Youth may consider how that is not in the *Latin* alone, that Words and Sentences are thus transpos'd, but that we are somewhat guilty of this Custom, tho' not in so great a degree: And this by the direction of their Master may serve to the Lads upon reducing the *English*, that is given them for their Exercise; into its natural Order before they attempt to turn it into *Latin*. But we shall first serve one Thing; which is, that the best and clearest Writers have the fewest *Transpositions* in their Discourses: And that they are more allowable in Poetry than in *Prose*, because it is there generally sweeter and more agreeable to the Ear. For Example: *Any Thing tho' never so little, which a Man speaks of himself in my Opinion, is still too much*. The natural Order thus: *Any Thing is too much, in my Opinion*.

which a Man speaks of himself, tho' never so little.
 So, This is the Word of Faith which we preach, that if
 thou shalt confess with thy Mouth the Lord Jesus, and
 shalt believe in thy Heart, that God hath raised him from
 the Dead, thou shalt be saved. The natural Order is
 thus; This is the Word of Faith which we preach, that
 thou shalt be saved, if thou shalt confess, &c. So, It
 cannot be avoided, so long as there is Weakness on Earth,
 Malice in Hell, but that Scandals will arise, and Differ-
 ences will grow in the Church of God; The natural Or-
 der is thus: It cannot be avoided, but that Scandals will
 arise, and Differences will grow in the Church of God, so
 long as, &c.

So: Yet not the more,

I cease I to wander were the Muses haunt
 Near Spring, or shady Grove, or sunny Hill
 To sit with the Love of Sacred Song; but chief
 I see Sion, and the flowry Brooks beneath
 That wash thy hallowed Feet, and warbling flow,
 Nightly I visit, &c.

The natural Order is thus; Yet smit with the Love
 of Sacred Song; I cease not to wander, &c. But
 chief, I Nightly visit thee Sion, &c.

So; O Woman, best are all Things as the Will
 of God Ordain'd them, his creating Hand
 Nothing Imperfect or Deficient left
 Of all that he created, much less Man.

The natural Order is thus, O Woman, all Things are
 as the Will of God Ordain'd them, his creating Hand
 Nothing Imperfect or Deficient of all that he cre-
 ated, &c.

Man's first Disobedience, and the Fruit,
 That Forbidden Tree, whose Mortal taste
 Brought Death into the World, and all our woe
 With loss of Eden, till one greater Man
 Restore us and regain the blissful Seat,
 Sing Heavenly Muse, &c.

The Order is thus; *Heavenly Muse Sing of Man's first Disobedience, &c.* But we shall conclude this Chapter of *Transposition* with this *Caution*, that he who would write, clearly and plainly must observe natural Order as much as in him lies; yet not so strictly, as wholly to neglect the *Transposition* of Words since sometimes he will be oblig'd to transplace them in order to render them more Musical and Harmonious. But the Imitation of those Writers who write the most sweetly and agreeably will be the best Guide and Director in this case.

Questions relating to the Third Chapter of Transposition.

Q. What is Transposition?

A. A Placing of Words out of their natural Order in a Sentence.

Q. Why do they Place the Words out of their natural Order?

A. To render the Words more Harmonious and agreeable to the Ear.

Q. May we then misplace all Words in every Sentence as we please?

A. No, not always, but you must in this, as in all other Things follow the use of the best Speakers.

Q. Whence comes the Word Transposition?

A. From *Transpositio*, or a putting beyond, or out of the natural Place.

CHAP. III.

Of the Ellipsis, or the leaving out of Words in Sentence.

* **W**Hatever Words may be as well understood when left out, as they would be if they were mention'd, may be left out in Sentence.

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* Words may be left out upon four Accounts.

I. When a Word has been mention'd just before, and may be supposed to be kept in Mind, then it is often left out. As, *Casár came and saw, and Conquer'd*, where you need not say, *Casár came, Casár saw, and Casár Conquer'd*: So, *ye have eaten more than we, i. e. than we have eaten. This Book is the Master's, i. e. Book. Whose Horse is this, Ours, i. e. Our Horse.*

Therefore in a Relative Sentence (a Sentence having, *who, which or that* in it) the Antecedent [foregoing] Word is seldom repeated: As, *I bought the Horse which you Sold, i. e. which Horse, &c. The Wine is bad which you sent me, i. e. Which Wine, &c. What Words I spoke, those I deny, i. e. those Words, &c.*

II. When any Word is to be mention'd straight or presently, if it can be well understood, it may be left out in the former part. As, *I ever did, and ever will love you, i. e. I ever did love, &c. Drink ye White or Red Wine, i. e. Drink ye White Wine, or, &c. The best of the Churches is Pauls, i. e. the best Church of the Churches is Pauls Church; Or to put it into the natural Order; Pauls Church, is the best Church of the Churches.*

III. When the thought is express'd by some other means: As, *Who is he?* Pointing to a Man, you need not say, *What Man is that Man?*

IV. Those Words which upon the mentioning of others, must needs be supposed to be meant, may be left out; as, *When you come to Paul's then turn to the left, every body knows you mean Paul's Church, and and the Left Hand, therefore those Words need not be expressed. The Preposition to is often left out; as, Reach me the Book, for, Reach the Book to me. Hand is often left out; as, turn to the Right, turn to the Left, i. e. to the Right Hand, to the Left Hand, &c.*

Thing and *And* are frequently left out when they may be understood: As, *It is hard to Travel thro' the Snow, i. e. It is a hard Thing, &c. It is easy to do so, i. e. It is an easy Thing or And, &c.*

The Cople that is oft left out in a Compound Sentence, &c. as, *I desire (that) you would write for me. I think I saw him, i. e. that I saw, &c.*

The Relatives *that, which, who, whom*, may be omitted or left out; as, *This is the Man I kill'd, i. e. that, or whom, Give me the Horse you Stole, i. e. which you stole, &c. Is this the Man ye spoke of? i. e. of whom ye spok.*

Sometimes a whole Sentence is left out: For Example; *It is our Duty to pay a respect and deference, as to all those that are Virtuous and Courageous, who designing for the Good and Advantage of the Government, and (who) serve or (who) have serv'd it in any of its Interests; So (it is our Duty to pay a respect and deference) to those also who bear any Office or Command in the State.*

I will give you an Instance or two of Transposition, and of the Ellipsis or Suppression together. *As the delicate Ear of the Artist can quickly discover the least fault in his Musick; So would we take as much Care in Detecting and Censuring our Vices, we might from the least and most trivial Matters, make several Observations that would be much to our Advantage. From the moving of our Eyes, for Example; from the merry or Sorrowful Air of our Countenances, &c. We might easily judge what's handson and becoming us, and what's repugnant to the Rules of our Duty. That is; As the delicate Ear of the Artist can quickly discover the least fault in his Musick, So [if] we would take as much Care in Detecting and Censuring our Vices, we might make several Observations from the least and most trivial Matters, that [i. e. Observations] would be much to our Advantage. But I shall give you something for an example of this Proposition, We might easily judge what's handson and becoming, and we might easily judge what's repugnant to the Rules of our Duty from the moving of our Eyes, from the merry or sorrowful Air of our Countenance, &c.*

How useful and necessary this Doctrine of the Ellipsis or Suppression of the Words is, both for the right understanding the Genius of the Latin or any other Language, will easily appear to any considering Persons; Since there are abundance of Expressions which

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we could have no Sense of, if they were not resolv'd after this manner: And tho' I would have nothing allow'd for a *Rule* without sufficient Authority; yet we may now and then, to gratify an Ingenious Mind, indulge our selves in a probable Conjecture. For example, how would a Lad or Foreigner know how to render, *I'll on* into any Language, unless he were first inform'd that *I'll on* is as much as, *I will go on*: So it is an easy matter to tell a Lad that in *quid agis*? *Quid* is *Latin*, for *what*, and in *quid ita*? That *quid* is *Latin*, for *why*; and the Lad must believe it, because the Master says so, tho' he finds himself puzzl'd to reconcile it to his own Mind, how the same Word should signify *what* and *why*: But it would be a greater satisfaction to an Ingenious Mind, if you acquainted him *how* or *why* it was to be so construed: E. G. *quid agis*, i. e. *tu, agis quid, negotium?* You do what business, in *quid ita fecisti*, i. e. *Ob quid negotium tu ita fecisti?* For what Thing did you do that? For what Thing, i. e. *Why*. So in like manner I should have a clearer notion of *Quamobrem*, if you said it was a Composition of *Quam ob rem*, i. e. *Ob quam rem*, for what Thing or Reason, than if you said it was an *Adverb*, and signify'd *wherefore*, and gave me no farther Reason for it. But he that has a Mind to be better acquainted with the Doctrine of the *Ellipsis*, as it relates to the *Latin* Tongue, may consult *Sanctius's Minerva*, and the judicious Notes of the Learned *Perizonius* thereupon: Or else an *Explanation* of the *Syntax* in our *Common Grammar*, wrote by my Worthy Friend the Reverend Mr. *Parsels*, Master of *Merchant Taylor's School*: Printed for Mr. *Bonwick* in *Pauls-Church-Yard*: In which Book the Reader will find a very Rational and Ingenious Account of the Rules of the *Latin Syntax*: And indeed the acquainting Lads with the Reasons of Things, and to let nothing pass, before they have attained a tolerably true and just Notion of it, would be of more Service to 'em towards the exercise of their Reasons, than the Knowledge of Thousands of *Latin* and *Greek* Words. And as the Knowledge of Things is far more preferable than that

of Words; So the Words will be but poorly understood, unless we are also instructed in the Knowledge of the Things, they are used to denote or express.

Questions relating to the Fourth Chapter.

Q. *What is Ellipsis?*

A. The leaving out of Words in a Sentence.

Q. *May we leave out what Words we please in a Sentence?*

A. No.

Q. *Upon what account may Words be left out?*

I. When a Word has been mention'd just before, and may be suppos'd to be kept in Mind, then it is oft left out.

Therefore in a Relative Sentence [or in a Sentence that relates to some other] the Antecedent [or foregoing Word] is seldom repeated; as, *I bought the Books, which (Books) be there.*

II. When any Word is to be immediately mention'd, if it can be well understood, it may be left out in the former part; as, *Drink ye Red [Wine] or White Wine.*

III. When the Thought is express'd by some other Means: As pointing to a Man, you need not say, *Who is that Man?* But *who is that?*

IV. Those Words which upon the mentioning of others, must needs be suppos'd to be meant, may be left out; as, *When you come to Paul's then turn to the Left,* every body knows you mean *Paul's Church*, and the *Left Hand*, therefore these Words need not be express'd.

Q. *Whence comes the Word Ellipsis?*

A. From the Greek Word *Ellipsis*, a leaving out or omission.

Q. *Whence comes Suppression?*

A. From *Suppresso*, as it were, the stopping or keeping the Word out of a Sentence.

Q. *Whence comes Antecedent?*

A. From *Antecedens*, foregoing, or going before.

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Of the Points or Pauses in a Sentence.

THE Method of distinguishing the Sense in a Sentence, properly belongs to that Part of Grammar that is called *Syntax*. For in a Sentence, not only its *Structure* or *Order* is to be regarded, but also *Distinction*. For the Use of Stops is not only to mark the Distance of Time in pronouncing, but also to prevent any Confusion or Obscurity in the Sense, by distinguishing *Words* from *Words*, and *Sentences* from *Sentences*. But how this Distinction is to be made, is not yet very thoroughly agreed upon among the *Learned*: For you will scarce meet with any two, even Learned Men, who shall distinguish a Paragraph by the very same Points. And indeed it is not much Matter whether we do so or no, provided we take Care so to distinguish Words and Sentences, as not to darken the Sense or transgress any known, easy and plain Rule: Namely, when a Question is ask'd, not to make this Mark (?), and at the Ending or Conclusion of an Assertive Sentence, not to put this Mark or Point (.)

Distinction of a Sentence, is, either of a Sentence written or pronounc'd.

The Points or Stops that direct what Kind of Pause is to be observed, are four: *A Comma* (,) *A Semicolon* (;) *A Colon* (:) *A Period* or full Stop (.)

Note. Of these we shall immediately treat, after having taken Notice, that *Writing* being the Picture or Image of *Speech*, ought to be adapted unto all the Material Circumstances of it; and consequently, must have some Marks to denote these various Manners of Pronunciation: Which may be sufficiently done by these Six Kinds of Marks or Points.

- * 1. *Parentthesis*. 2. *Parathesis*. 3. *Erotesis*.
3. *Ecphonesis*. 5. *Emphasis*. 6. *Irony*.

Some do also add *Hyphen*, but of that we shall treat in the *Orthography*.

1. *Parentthesis* or *Interposition*, serves for the Distinction of such an additional Part of a Sentence, as is not necessary to perfect the Sense of it; and is usually express'd by the inclosing of such Words betwixt two Curve or crooked Lines, (). As, *Your Kindness to me, (which I account a very great Happiness) makes me undergoe, &c.*

Note. Some do use this Point wrong, when they include as *I think, as he says, &c.* in this Point; where it is sufficient to set only a *Comma*, or at most a *Semicolon* on each side. We ought also to take Care that our *Parentthesis's* be not too frequent or too long, nor cramm'd one into another, for that obscures and darkens the Sense.

2. *Parathesis* or *Exposition*, is used for Distinction of such Words as are added by Way of Explication, or of Explaining something that preceeds or goes before, and is usually express'd by inclosing such Words between two Angular Lines []. As, *Angular Lines [Brackets] mark the Point call'd a Parathesis.*

3. *Erotesis* or *Interrogation* is a Kind of Period, for the Distinction of such Sentences as are propos'd by way of *Question*, and is usually thus mark'd (?). As, *Does he yet doubt of it?*

4. *Ecphonesis*, *Admiration* or *Wonder* and *Exclamation*, is a Note of Direction for raising the Tone or Voice, upon Occasion of such Words, denoting some vehement Passion, and is marked thus, (!). As, *O the Folly of Men!*

Note. Some do often omit this Note; and they had better do so, than in such Sentences to make a Note of *Interrogation* as some do.

5. *Emphasis* is used for the Distinction of such Word or Words, wherein the Force of the Sense doth more peculiarly consist, and is usually express'd by putting such

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such Kind of Words into another Character, as the *Italick*, &c. Some do also express it by beginning the Word with a *Capital* or great Letter: Wherefore for the better keeping up the Use of *Distinction Emphatical*, one ought not promiscuously to write every *Noun* with a great Letter, as is the Fashion of some now a-daies. But we shall in the *Orthography* lay down some Rules when to write Words with *Capital Letters*.

6. *Irony* is for the *Distinction* of the Meaning and Intention of any Words, when they are to be understood by way of *Sarcasm* or Scoff, or in a contrary Sense to that which they naturally signify.

N. B. And tho' there be not (for ought I know) any Note designed for this, in any of the instituted Languages, yet that is from their Deficiency or Imperfection: For if the chief Force of *Ironys* does consist in the Pronunciation, it will plainly follow, that there ought to be some Mark for Direction, when things are to be so pronounc'd. As, *He's a special Fellow*: Suppose this Mark <.

The *Comma* is the shortest Pause or resting in Speech, and is used chiefly in distinguishing *Nouns*, *Verbs* and *Adverbs*. As, *A good Man, and learned. To exhort, to pray, Sooner, or later, every body must die.* It distinguishes also the Parts of a shorter Sentence: As, *Life is short, and Art is long.*

A *Semicolon* is the mark of a Pause that is greater than a *Comma*, and less than a *Colon*. The proper place for this Point is in the Subdivision of the Members or Parts of a Sentence: As *the Shadow moves, and we do not perceive it; or as the Tree grows and we do not apprehend it: So Man, &c.* It is also of great use in the distinguishing of *Nouns* of a contrary Signification: As, *Things Domestick, Things Foreign; Publick Things, Things Private; Things Sacred and Profane.*

A *Colon* is used when the Sence is perfect, but the Sentence not ended: As, *If you Sing, you Sing ill: if you read, you Sing.*

The *Colon* is generally used before a Comparative Conjunction in a Similitude: As the Ape commonly kills her young ones by too much fondling: So some Parents spoil their Children by too much indulgence.

Also if the *Period* runs out pretty long, the *Colon* is often made use of.

A *Period* or full Stop is the greatest Pause, and is set after the Sentence when it is compleat and fully ended: As, *God is the chiefest good.*

Questions relating to the Fifth Chapter.

Q. *Whence comes the Word Pause?*

A. From the Greek Παύσις, *Paussis*, a Stop or resting.

Q. *Whence comes Comma?*

A. From the Greek κόμμα, *Komma*, a cutting off, because the former Word or Part of a Sentence is cut off from the following one.

Q. *Whence comes Colon?*

A. From κῶλον, *Kolon*, a Member; because as the Body is divided into Members: So is a Period distinguish'd by these greater Members, a Colon, Semicolon.

Q. *Whence comes Semicolon?*

A. From the Latin Word Semi, half and the Greek κῶλον, *Kolon*, a Member; the Semicolon denoting half the Pause or resting in Speech of a Colon.

Q. *Whence comes Period?*

A. From περίοδος, *Periodos*, i. e. a going about, or as it were a Circle or Revolution of Words comprehended by some ending.

Q. *Whence comes Parenthesis?*

A. From παρένθεσις, *Parenthesis*, Interposition, or a putting between.

Q. *Whence comes Parathesis?*

A. From παράθεσις, *Parathesis*, Apposition or a putting to; The putting one Word to another to explain it.

Q. *Whence comes Erotesis?*

A. From ἐρώτησις, an *Interrogation*, or asking a question.

Q. *Whence*

Q. *Whence*
A. *From*
Q. *Whence*
A. *From*
showing
Sentence.
Q. *Whence*
A. *From*
meaning
signifies.

Q. Whence comes Ecphrasis?

A. From *ἐκφράσις*, Ecphrasis, Exclamation.

Q. Whence comes Emphasis?

A. From *ἐμφασις*, Emphasis, to shew, or represent it, showing some particular force to be in the Word or Sentence.

Q. Whence comes Irony?

A. From *εἰρωνία*, Ironia, a pretending, &c. It meaning a Thing contrary to what it naturally signifies.

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PART IV.

CHAP. I.

Of Orthograpy, or Orthoepey, treating of the Letters and their Pronunciation.

THIS Part of *Grammar* ought to have been treated of first ; but we have for some Reasons referr'd it to this Place. And here I cannot dissemble my unwillingness to say any Thing at all on this Head ; *First*, because of the irregular and wrong Pronunciation of the *Letters* and *Words*, which if one should go about to mend, would be a Business of great Labour and Trouble, as well as Fruitless and Unsuccessful. Many have been the Endeavours of this kind, but it has been found impossible to Stem the Tide of prevailing Custom. *Secondly*, because the multiplying of Rules for the Pronunciation, rather confounds than helps the Learner : Since that Rule can be but of little Service, that admits of such a vast number of Exceptions, as most of the Rules commonly laid down, generally do. I have therefore often thought, that some other way ought to be found out to render this Matter more easy and expeditious : And the only, and best way that I can think of is, the making of a Book, that shall

shall contain all the variety of Pronunciation, beginning with the *Syllables* and *Words* that are pronounced according to the most simple and natural Sound of the Letters, and thence proceeding gradually to *Syllables* and *Words*, that are pronounced otherwise than they are written, and contrary to the natural and genuine Sounds of the Letters. And this Book ought to contain not only single *Syllables* and *Words*, but *Sentences* and *Stories*, for by the coherence or agreement of the Parts of the Sentence, the Sense of the Words is better perceiv'd, and the Sense of the Words being known, the Pronunciation of them will be more easily and plainly understood. For Pronunciation being such a Thing, *quæ nec scribitur, nec pingitur, nec eam hauriri fas est, nisi vivâ voce*, that is, which can be neither written nor painted, but must be learnt by use, and the hearing of others pronounce; Such a Book as we have just mentioned, being first read by the Master to the Scholar, and then repeated by him, would, I believe sooner instruct the learner in the Pronunciation, than if he were left to guess at the Sounds of the Words by himself. But to proceed;

* A Letter is a *Character* or *Mark* of a simple Sound.

The Organs or Instruments by which the Letters are formed or made are the *Lungs*, the *Larynx* or *Wind-pipe*, *Throat*, *Tongue*, *Nostrils*, *Lips*, and several parts of the Mouth.

* There are Twenty Six Letters in our Language, whose Characters are as follow;
a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

These Letters are divided into *Vowels* and *Consonants*.

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* A

* A Vowel is a Letter that marks a full and perfect Sound of it self, without the help of, or joining any other Letter to it.

* There are five Vowels ; *a, e, i, o, u.*

To which may be added *y*, used for *i* ; but this being only of a different shape or figure, and having the same Sound as *i* ; we need not make it a distinct Vowel.

* A Consonant is a Letter that cannot be Sounded without adding a Vowel before or after it ; as, *m*, which is Sounded as *em* ; *p*, which is Sounded as *pe*.

There are one and twenty Consonants ; *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.* *y*, is reckon'd both as a Vowel and a Consonant ; for, when *y* follows a Consonant, it is a Vowel ; as, *dy*, but when it comes before a Vowel, it is a Consonant ; as, *yes*.

But since of Letters there are made Syllables, and of Syllables Words, it will be convenient to explain what a Syllable is.

* A Syllable is the Sound of one or more Letters express'd in one Breath.

If there be but one Letter in a Syllable, that Letter must be a Vowel ; as, *A-men* : For a Consonant cannot make a Syllable without a Vowel ; as, *Abbot*, not *b-bot*.

N. B. I might here observe from Bishop *Wilkins* and Mr. *Ray*, that our Alphabet is deficient in some respects, and superfluous in others. But we may have occasion to remark some of these Things under each Letter as we go along : We shall now therefore proceed to the Pronounciation, and begin first with the Vowels.

Questions

Questions relating to the First Chapter.

Q. What is Orthography ?

A. See Page 38.

Q. What is Orthoepey ?

A. See Page 38.

Q. What is a Letter ?

A. A Letter is a Character or Mark of a simple Sound.

Q. How many Letters are there in English ?

A. Twenty Six.

Q. Which are they ?

A. A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. How are the Letters divided ?

A. Into Vowels and Consonants.

Q. What is a Vowel ?

A. A Vowel is a Letter that marks a full and perfect Sound of it self, without the help or joining any other Letter to it.

Q. How many Vowels are there ?

A. Five, a, e, i, o, u.

Q. Is not y a Vowel ?

A. Yes, It is used instead of i ; but since it has the same Sound, you need not make it a distinct Vowel.

Q. Is not y sometimes also a Consonant ?

A. Yes ; when it comes before a Vowel it is a Consonant, as in yet, yes ; but when it follows a Consonant it becomes a Vowel, as in dy, my, &c.

Q. What is a Consonant ?

A. A Consonant is a Letter that cannot be Sound-
ed, without adding a Vowel before or after it.

Q. Give me an Example ?

A. M is founded as if it were written em : P is founded as if it were written pe.

Q. How many Consonants are there ?

A. One and Twenty.

Q. Name them ?

A. B, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

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Q. What is a Syllable?

A. A Syllable is the Sound of one or more Letters express'd in one Breath.

Q. If a Syllable consists but of one Letter, what Letter is that?

A. A Vowel, as, a Man.

Q. How many Letters may there be in a Syllable?

A. Never more than Seven or Eight; as, Strength.

Q. Can there be any Syllable without a Vowel in it?

A. No.

Q. Whence comes the Word Letter?

A. From the Latin *Litera*, which from *Linendo*, a marking on Paper.

Q. Whence comes Vowel?

A. From *Vocalis*, Vocal or Sounding; *Litera* is understood.

Q. Whence comes Consonant?

A. From *Consonans*, Sounding together with, for it is Sounded with a Vowel.

Q. Whence comes Syllable?

A. From *Syllaba*, *Comprehensio*; for it comprehends or contains a letter or letters under one Sound.

CHAP. II.

Of the VOWELS.

THE Vowels *A, E, I, O, U* and *Y* for *I*, when they end a Syllable are commonly long, but otherways are generally short.

Of the Vowel A.

* *A* is generally pronounc'd with a more small and slender sound than among many other Nations.

Much after the same Manner as the French pronounce their *E* when follow'd by *N*, in the Word *Entendement*,

rendment, but something sharper and clearer, as the *Italians* do their *A*. But we must not pronounce it like the fat or gross *A* of the *Germans*, which we generally express, if long, by *au* or *aw*, or if short, by the short *o*.

But there there are some Words in which *A* is pronounced broad or full: Namely when *A* comes before the double *LL* in the End of a Word: As, *All, Tall, Hall, Call, Wall, Ball, Fall, &c.* In those also that come from these, or are compounded or made up of them; as, *Although, allways, almost, tallness, calling, Wallflower, &c.* Where I wou'd advise that the Word were mark'd with a Circumflex ($\wedge$) to denote the broad Sound. But *walk, talk, &c.* are more rightly pronounc'd by the English (*A*); which Words are very carelessly sound-ed by some *wauk, tauk, &c.* in which Sound we imitate the *French*, who for *al* sometimes, before a Consonant, substitute or place *au*; and so do the *Scotch* when a Consonant does not follow.

N, B. Our *Alphabet* wants a Letter to express the Sound we give *A* in the Words *Hall, Wall, &c.*

Of the Vowel E.

* *E* is pronounc'd with an acute and clear Sound.

Just like the *E* Masculine of the *French*; but it is scarce ever pronounc'd with an obscure Sound, like the *French E* Feminine; unless when the short *E* goes before *R*, as in *Vertue, Stranger, &c.*

* But *E* simple, or alone at the End of the Word, is altogether mute or silent, neither has it now adays any Sound of its own: As in *make, have, &c.*

Except in the Article *The*, which is written with a single *E* (to distinguish it from the Pronoun *Thee*), and in some Proper Names, as, *Phæbe, Penelope, &c.* for single *E* is seldom else pronounc'd at the End of Words.

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al *E*: No
ers *C, G* in

Words. For *He, She, he, we, me*, wou'd be better written as they are sounded, with *EE, Hee, Shee, bee, wee, mees*. But as often as the Sound of *E* is at the End of Words, it is express'd by another silent *E* being added to it; as, *Pharisee, Saducee*: Or else *A* is added to it, as in *Sea, Pea, Flea, yea, Plea, Tea*; or by adding *Y*, as in *Marshalsey, Langley, Hendley, &c.* Tho' the *E* is now often left out, *Marshalsy, &c.*

The Original of the silent *E*.

The Original of the silent *E*, I take to be this: Namely, that formerly it only had an obscure Sound like the *French E Feminine*: So that the Words *take, one, wine, &c.* which are now but Words of one Syllable, were formerly Words of two, as *ta-ke, o-ne, wi-ne, &c.* so that the first Vowel that ended the Syllable, was therefore counted long. But the obscure Sound of the final or ending *E* by Degrees so far vanish'd, that at last it was quite neglected, (as it often happens to the *E Feminine* of the *French*) but the Quantity of the foregoing Vowel was preserv'd, and the other Letters sounded, as if the *E* were likewise to be pronounced. And this does most plainly appear, if we observe, that this *E* mute was of old always added to Words, in which it is now constantly left out; as, *darke, marke, lease, waite*, and a great many others, to which Words, there can be no probable Conjecture made, why it should be added, if these Words had not been formerly pronounced *dar-ke, mar-ke, sel-fe, lea-fe, wi-te, &c.* For it cou'd not be prefix'd to those words to make the Syllable long, which is now its chief use, because the foregoing Syllable is either not long, or else is made so by the *Diphthong* or double Vowel that goes before. Moreover in the words *have, crave, live, love, dove, &c.* you see before the silent *E* the *V Consonant*, which is never known to end a Syllable. So likewise in the Words *Force, Space, strange, Race* and in many others, *C* and *G* are sounded soft before the Final *E*: Now no Reason can be given, why these Letters *C, G* should part with their own proper Sound, unless

unless it be because of the Sound of the *E* following; especially since we have receiv'd a great Number of words from the *French*, among whom, not only the Spelling, but also the same Manner of Pronunciation of the *E* Feminine does yet remain: To this we may add that among our old Poets this *E* makes the word either of one or two Syllables, as the Verse requires: Just as now adays in *Heaven* and *Ever* which are either *Monosyllables* or *Dyffyllables*, that is, of one or two Syllables, as shall be most agreeable for the running of the Verse.

Of the Use of the silent E.

But tho' this silent *E* is not now adays sounded, yet it is not altogether usefess; for besides its discovering to us, that those Words, to which it is added, were formerly pronounc'd with more Syllables than they are at present; so it likewise serves to three uses. *First*, it serves to preserve the Quantity of the Foregoing Vowel, which if long, remains so, although the silent *E* be not now pronounc'd: So the Words *Bat, Mat, Hat, Fil, Mil, Wil, &c.* are short; but the Words *Bate, Mate, hate, File, wile*, are long, all which Words are *Monosyllables* or Words of one Syllable. *Secondly*, it serves to soften the Sound of *C, G* and *T* as, *since, lace, mace &c. huge, rage, &c. breathe, wreath* which if *E* were absent, would be pronounc'd more hard or strong, *sink, lak, mak, hug, rag, breath, wreath*. *Thirdly*, the silent *E* serves to distinguish the *V* Consonant from the *U* Vowel, as in *have, crave, save* which would else be pronounc'd *bau, crau, sau, &c.* But the *V* Consonant having now a distinct Character from the *U* Vowel, this silent *E* may hereafter happen to be omitted or left out, in this Sort of Words.

When the silent E is redundant or usefess,

But when ever there is none of the foregoing Considerations, this *E* may be left out: Except after joined to another Consonant, as in *Candle, handle, &c.*

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Words
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* It is
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tle, Fiddle, wrangle, &c. in which Words the *E* might be omitted: But in *idle, trifle, title fable table, able, noble* it seems to be more needful, to denote the lengthening of the foregoing Vowel.

When silent E remains in the middle of a Word.

Words that end in silent *E*, whether they be afterwards compounded, or receive an additional Termination, yet they retain their silent *E* if there be Occasion, which has the same Force, the same Office, as it had before. But this silent *E* is scarce ever found in the Middle of a Word, unless it were originally a final *E*. So *Miles, wiles, graves, lives, defiles, beleeves, rarely, finely, chargeable, unchangeable*, retain or keep the silent *E*, because it was a final *E* in *mile, wile, grave, life, defile, &c.* But it is not founded in those, because it is not founded in these: Tho' I don't at all question but that it was formerly pronounc'd in both the *Primitive* and *Compounded* Words: As it is yet by some, in the word *Commandement*.

But this *E* which was silent in the Singular, is founded in the Plural, *House, Houses, Vice, Vices*; also in the third Person of Verbs, as, *he rages, he chooses*, and the Reason of this is, because the Sound of *S* cannot immediately follow the Consonants *S, Z, X, Sh, or C, G, Ch* pronounc'd soft. (See p. 47.)

But where this Necessity of Pronunciation does not require it, the *e* is not written, or at least is not founded, as in *Hands, lands, miles, tends, he makes, &c.* But in *tendeth, maketh*, the *e* is there founded, not because it was a mute *e*, but because it belongs to the Personal Termination *eth*.

* It is usual in all the Active Participles, to leave out the *e* before *ing*, as for *love-ing, give-ing, have-ing*, we write, *loving, giving, having, &c.*

N. B. Mr. Ray, disapproves of the adding the Letter *e* to the Ends of Words to signify the Production of the last Syllable, as to *mate* to distinguish it from *mat*, *smoke* from *smock*, *shine* from *shin*. This, he says, is a great Offence to Strangers and Children, who in such Words are apt to make two Syllables of one, and to spell and pronounce *ma-te*, *smo-ke*, *shi-ne*, &c. The Production or lengthening the Syllable ought to be signified by a Mark over the Vowel to be made long, thus, *ā*, *ē*, &c.

The same thing may also be said against the adding of *a* to signify the Production of a Vowel, as in *great*, *bead*, *stroak*, *broad*, *beat*; which, as we said just now, ought to be signify'd by a Line over the Vowel to be produc'd, thus; *biōd*, *grēt*, *bēd*, *bēt*, &c.

So likewise in Adjectives that end in *ble* and *tle*, he would have the *e* left out, as in *probable*, *brittle*, &c.

Of the Vowel I.

When the Vowel *I* is short, it is sounded most commonly like the *I* of the French and other Nations with a small Sound, as in *bit*, *will*, *still*, *win*, *pin*, *fill*, &c.

But when *I* is long, it is most commonly pronounced like the *ei* or *ei* of the Greeks, as in *bite*, *wile*, *stile*, *wine*, *pine*, almost after the same Manner as *ai* in the French Words *Main* a hand, *Pain* bread, &c. For *i* hath a Sound made up of the *E* Feminine, and *I* or *I*. It wou'd not be amiss if the long *i* were always mark'd with a Circumflex at the Top, to distinguish it from the short *i*, thus *î*.

There is also a Third Sound of *i* like *ee* as in *Oblidge* [obleege] &c. And if at any time the Sound of the short *i* is to be lengthen'd, it is not always with *i*, but sometimes with *ee*, as in *Steel*, *seen*, *fee*; sometimes with *ie* as in *field*, *shield*.

N. B. No English Word ends in *I* but has always an *E* after it, as *easy*, not *easy*, tho' now *ie* is frequently changed into *r*.

It is mine, &c. that the Ray say pronou is clear, continu in Iota c

The V rose, go and a lo first Vow only the is some we carel as if they And so Son, Love fume, &c. N. B.

man a, or as in moll The lo and the &c. This a Circumfl Few El fo, to, too of Words Toe, fee, d

* The short Vo Sound:

It is the receiv'd Opinion, that in the Words *binet mine*, &c. *E* is there a Note of Production, signifying, that the Letter *I* is to be pronounc'd long; but Mr. Ray says it signifies that the Character *I*, is there to be pronounc'd as a *Diphthong*. That it is a *Diphthong* is clear, because in pronouncing of it, you cannot continue the entire Sound, but must needs terminate in *Iota* or *ee*.

Of the Vowel O.

The Vowel *O* has three Sorts of Sounds; as in *rose*, *go*, &c. sometimes it is express'd by *au* or *aw* and *a* long, as in *Folly*, *fond*, where the Sound of the first Vowel is the same with *a* in *fall*, and *aw* in *fawn*, only the last is long, and the former short; lastly, it is sometimes sounded like the obscure *U*, as when we carelessly pronounce *Condition*, *London*, *Compass*, as if they were written *Cundition*, *Lundon*, *Cumpasse*, &c. And so likewise some pronounce *come*, *done*, *some*, *Son*, *Love*, *Dove*, as if they were written *cume*, *dune*, *fume*, &c.

N. B. The short Vowel *o* is sounded like the German *a*, or open or fat *o*, only it is pronounc'd short, as in *mollify*, *fond*, &c.

The long *o* is pronounc'd like the Greek ω [*Omega*] and the French *au*, as in the Words *Sole*, *chase*, *more*, &c. This Vowel for Distinction might be mark'd with a Circumflex $\wedge$.

Few English Words end in *O*, except *do*, *go*, *lo*, *no*, *so*, *to*, *too*, *two*, *unto*; the Sound of *O* at the End of Words, being generally express'd by *ow*, except in *Toe*, *foe*, *doe*, *roe*.

Of the Vowel U.

* The Vowel *U* is either short or long. The short Vowel *U* is pronounc'd with an obscure Sound. As in *but*, *cut*, *burst*, *curst*, &c.

The French expresses this Sound in the last Syllable of the word *Serviteur*, the only Difference between this Vowel and the French *E* Feminine is, that this *U* is pronounc'd with the mouth not so much open'd. This Difference the *English* may easily perceive in their pronouncing the *Latin* Words *iter iter, ter ter turtur, cerdo surdo, ternus turnus, &c.*

The long Vowel *U* is pronounc'd like the French *U*, with a small or slender Sound; as in *lute, mute, muse, cure, &c.* with a Sound as it were made up of *I* and *W*. This Sound might be distinguish'd from the former, by a Point or Accent plac'd at the Top of *U*; thus *û*.

No *English* Word is ended by *U*, except *thou, you*; the Sound of *U* being commonly express'd by *Ue* or *ew*; as, *Ague, true, new, Nephew, few, &c.*

Questions relating to the second Chapter.

Q. What do you mean by a long Syllable?

A. A Syllable where the Vowel has a long Sound.

Q. What do you mean by a short Syllable?

A. A Syllable where the Vowel has a short Sound.

Q. What is *E* final?

A. An *E* that ends a Word.

Q. What do you mean by *E* mute or silent?

A. *E* that is not founded or pronounc'd in a Word as in *Heart, Hearth*, which are founded *hart, harth*.

Q. What is the Use of the silent or unfounded *E*?

A. 1. It serves to preserve the Quantity of the foregoing Vowel.

2. It serves to soften the Sound of *C, G, Th*, as *Pace, Page, Breathe, &c.*

3. It serves to distinguish the *V* Consonant from the Vowel *U*, as *Have* instead of *Hau*.

Q. Is not silent *E* in the Singular, often founded in Words of the Plural Number?

A. Y

A. Y
Person
Q. C

S. Age,
S. Fish,
S. Box,
S. Hou,
S. Hor

Q. W
A. Be

follow t
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Q. Is

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A Hide m
Wife,
Name,
Rope,
Fire,

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lable.

A. Yes: And it is likewise Sounded in the third Person Singular of Verbs.

Q. Give me some Examples?

Nouns.		Verbs.	
<i>S. Age,</i>	<i>P. Ages.</i>	<i>First Person.</i>	<i>Third Person.</i>
<i>S. Fish,</i>	<i>P. Fishes.</i>	<i>So I rage,</i>	<i>he rages.</i>
<i>S. Box,</i>	<i>P. Boxes.</i>	<i>I place,</i>	<i>he places.</i>
<i>S. House,</i>	<i>P. Houses.</i>	<i>I rise,</i>	<i>he rises.</i>
<i>S. Horse,</i>	<i>P. Horses.</i>	<i>I parch,</i>	<i>he parches.</i>
		<i>I punish,</i>	<i>he punishes.</i>

Q. What is the reason of this?

A. Because the Sound of *s*, cannot immediately follow the Consonants *s*, *z*, *x*, *sh*, or *c*, *g*, *ch* pronounced soft.

Q. Is it not so before the other Letters?

A. No. For in other Nouns and Verbs the Syllable is not encreas'd.

A Hide makes hides.

<i>Wife,</i>	<i>Wifes.</i>	<i>So to hide,</i>	<i>he hides.</i>
<i>Name,</i>	<i>Names.</i>	<i>to pipe,</i>	<i>he pipes.</i>
<i>Rope,</i>	<i>Ropes.</i>	<i>to gape,</i>	<i>he gapes.</i>
<i>Fire,</i>	<i>Fires.</i>	<i>to write,</i>	<i>he writes.</i>

C H A P. III.

Of the Diphthongs or double Vowels.

WHEN two Vowels meet together in one Syllable, they are call'd a *Diphthong*, or double Vowel.

* A *Diphthong* or double Vowel, is the meeting of two Vowels in one, and the same Syllable.

Meeting, that is, the *Union* or *Coalition* of two Vowels; which is better than to say the *Sounding* of two Vowels; for in some Diphthongs the Sound of one of the Vowels is never heard: As in *Meat*, *Pleasure*, where the Sound of *a* is not heard. From what has been here observ'd, we may divide the Diphthongs into *Proper* and *Improper*.

* A *Proper Diphthong* is, where both the Vowels are Sounded. As in *aid*, *hawk*, &c.

* An *Improper Diphthong* is, where the Sound of but one of the two Vowels is heard: As in *head*, *bread*, &c.

The *Proper Diphthongs* are *ai* or *ay*, *au* or *aw*, *ee*, *oi* or *oy*, *oo*, *ou* or *ow*.

But when a *Proper Diphthong* loses its natural Sound, and changes to any other simple Sound, it ceases to be a *Proper*, and becomes an *Improper Diphthong*, as having only the simple Sound of some one single Vowel. Except when *ou* Sounds like *oo*, as in *could*, *should*, *would*; for *oo* is also a *Proper Diphthong*.

The *Improper Diphthongs* are *ea*, *eo*, *eu*, *ie*, *oa*, and *ui*, and *oe*.

Where the Sound of only one of the Vowels is heard; and in most of them it is the Sound of the first Vowel that is heard: Tho' it is very likely that both the Vowels were formerly pronounc'd.

A *Triphthong* is, when three Vowels meet together in one Syllable; as, *eau* in *Beauty*; but this we pronounce *Buty*.

But the *English Tongue* scarce admits of any *Triphthongs*.

N. B. When two Vowels are put together by way of *Diphthong*, so as to coalesce in one Syllable, that Great and Good Man Bishop Wilkins says it is necessary that there should be some Note or Mark in their Characters, to signify their Conjunction, as is usual in some

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Word be
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* Ai
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In the
Sound.
as in ma
a, as in
Before
than ei,

N. B.
Words,
fore we
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Au c
Sound r
is now
Germans
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For t
aul, awl

Aw al
Ea is

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lengthen
the Syll
feat, &c
in the f

Ee or
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vin, as t
as we c
ble in e
written
thee, &c

some of the Greek and Latin Diphthongs; as *ei*, and *e*, *a*,
a. Otherwise there can be no certainty, whether the
Word be to be pronounced as a Monosyllable or Dis-
syllable, as in *Deu-el*, *Duel*, *Sw-et*, *Swet*.

* *Ai* or *ay*, expresses a Sound compos'd of
our short *a* and *y*: As in *day*, *praise*.

In the middle of a Word it generally has its full
Sound. At the end of a Word it is Sounded like *a*,
as in *may*, *pay*, &c. Also before *r* it has the Sound of
a, as in *hair*, *fair*, &c.

Before Words ending in *n*, it is better to write *ai*
than *ei*, as *Fountain*, &c.

N. B. *Ai* is written in the beginning and middle of
Words, but *ay* always at the end: (unless in *ay*) there-
fore we must always write *ay* at the end of Words,
instead of *a*, which ends no *English* Word.

Au or *aw* rightly pronounced, would give us a
Sound made up of the *English* short *a* and *w*: But it
is now adays simply Sounded like the fat *a* of the
Germans: Namely the Sound of *a* being express'd
broad, and the Sound of the *w* quite suppress'd.

For they do with the same Sound pronounce *all*,
aul, *awl*; *call*, *caul*, *cawl*, &c.

Aw always ends a Word, not *au*.

Ea is now pronounc'd as the long *e*, the Sound of *a*
being quite silenc'd or suppress'd, and the Sound of *e*
lengthen'd. For the chief use of *a* is, that it makes
the Syllable to be counted long: So *met*, *meat*; *set*,
seat, &c. have no difference in Sound, only the Vowel
in the former is short, and in the later it is long.

Ee or *ie*, is Sounded like the *French* long *i*, that is,
slender *i*; For the *French* give the same Sound to *fin*,
vin, as the *English* do to *feen*, *ven*, or perhaps, *fien vien*,
as we do in *fiend*, *seen*. Single Words of one Sylla-
ble in *e*, often Sound *ee*, and ought therefore to be
written with double *ee*; as in *Bee*, *bee*, *mee*, *wee*,
shee, &c.

Ie is used for *y* at the end of Words, as *signifie* or *signify*.

Words written with *ie*, as *Friend*, *fiend*, *believe*, *grieve*, &c. might perhaps be better written with a single *i* short or long; or *e* long.

Ei or *ey*, is Sounded by clear *e* and *y*; or else simply by *e* long, the Sound of the *y* being suppress'd; as in *receive*, *seize*, *deceit*; or else like *ai* or *a* long in *reign*, *feign*, *eight*, &c.

Eu, *ew*, *eau*, are Sounded by clear *e* and *w*; or rather *u* long. As in *Neuter*, *few*, *Beauty*, &c. But some pronounce them more sharp, as if they were to be written *Niewter*, *fiew*, *biewty*, or *niewter*, *fiw*, *biwty*, &c. especially in the Words *new*, *knew*, *snew*. But the first way of pronouncing them is the better.

Oo has its own natural Sound in *good*, *flood*, *root*, *foot*, &c.

It is Sounded like the fat *U* of the *Germans*, and the *ou* of the *French*.

Oo Sounds like long *o*, in *door*, *floor*: But like long *u* in *flood*, and *blood*, wherefore Mr. Ray says this Spelling is erroneous, and that they ought to be written *flud*, *blud*, &c. for we never pronounce these Words as we do *Mood*, neither as we do *proud*.

N. B. Mr. Ray says we want a Letter to signify the Sound we give to *oo* in double *o*, as in *good*, &c. And he says it is a simple Vowel, because the entire Sound of it may be continued as long as you please; which is the only certain Note of Distinction between a simple Vowel and a Diphthong. This Bishop Wilkins expresses by *y*, which is used in *Greek* for *ou* Diphthong; because commonly that Diphthong, as also the *French ou*, is pronounced in the Sound of this simple Vowel.

Oi or *oy*, are express'd by open or clear *O*, but short, and *y*. As in *Noise*, *boys*, *toys*, *oil*, *Oyster*, &c. But some do pronounce them like *o*, or obscure *u*, as, *oyl*, *oil*, or *tuyl*, *uyl*, &c. In some Words it is Sounded like *i* long, as in *join*, *point*, *anoint*, &c.

N. B.

N. B. *Oi* is used at the beginning and middle of Words; *oy* at the end.

Ou and *ow*, have two Sounds, one more clear, the other more obscure.

In some Words the Sound is express'd more clear by the open *o* and *w*. As in *Soul*, *snow*, *know*, *sow*; *ow*, *bowl*, &c. With which Sound the simple *o* is sometimes express'd, namely before *ld*, as in *Gold*, *scold*, *bold*, *cold*, *old*, &c. and before double *ll*, in *Poll*, *roll*, *toll*, &c. But all these Words are pronounc'd by some by full *O*, as if they were written *Sole*, *Sno*, &c.

In other Words *ou* and *ow*, are pronounc'd with a more obscure Sound; namely with a Sound compos'd of the obscure *o* and *u*, and *w*.

As in *Houfe*, *moufe*, *our*, *out*, *owl*, *foul*, *fowl*, *bough*, *sow*, &c.

But in *Could*, *would*, *should*, *course*, *court*, *ou*, is negligently pronounc'd as *oo*.

Ow is always written at the end of a Word, not *ou*.

It would not be amiss if this clear Sound were to be distinguish'd from the obscure one; which might be done by some Accent; or else by always writing the one by *ow*, and the other by *ou*.

eo; In *Leopard*, *feodary*, *jeopardy*, &c. *O* is silent.

In *People*, *eo* is Sounded *ee*.

Oa is Sounded like *o* long, the *a* being added only to make the Sound long, and is neglected in the Pronunciation: As in *Bont*, *float*, *goat*. But it is Sounded like *au* in *broad*, *abroad*, *groat*, &c.

Ui is put for *i* short, as in *Guilford*, *Guild-hall*, *build*, &c. 2. for *i* long, or a Diphthong, as in *Guile*, &c. 3. for *eu*, or *eu* long, as in *Juice*, *fruit*, *bruise*, &c.

E and *Oe*, at the beginning of Words are no English Diphthongs: Tho' some Authors do retain *a* in Latin Proper Names, and *æ* in Greek Words, both *a* and *æ* Sounding like *e* long: But as they are generally neglected in Common Names, so they might be in Proper Ones. As, *Cesar*, *Cesar*, *Oeconomy*, &c.

But *Oe* at the end of Words of an *English* Original, is a kind of *Improper Diphthong*: As in *Toe*, *doe*, *foe*, *floe*, *woe*, where the *e* is silent, and the *o* made long.

Questions relating to the Third Chapter.

Q. What is a Diphthong?

A. A Diphthong is the meeting of two Vowels in one, and the same Syllable.

Q. What is a Triphthong?

A. A Triphthong is the meeting of three Vowels in one, and the same Syllable. But we have hardly any *Triphthongs* in our Language.

Q. What is a Proper Diphthong?

A. A Proper Diphthong is, where both the Vowels are Sounded.

Q. What is an Improper Diphthong?

A. An Improper Diphthong is, where the Sound of but one of the two Vowels is heard.

Q. Tell me which Diphthongs are Proper or Improper: Oi or oy, ai or ay, eo, au or aw, ou or ow, ea, &c.

A. ———

Q. What Sound has ai or ay?

A. ———

Q. When is Ai to be used, and when Ay?

A. ———

Q. Whence comes the Word Diphthong?

*A. From *Διφθωρη*, Diphthongus, that is, A double Sound.*

Q. What is Triphthong?

A. A treble or threefold Sound.

CHAP. IV.

Of the Consonants:

THERE is no great difficulty in the Pronunciation of the Consonants, since they have the same Sound with us, as they have for the most part among other

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other Nations: Especially *b, d, f, b, k, l, m, n, p, q, r, z*. But however we shall say something of a few of 'em.

* A Consonant is a Letter that cannot be Sounded without adding a Vowel before or after it; as, *m*, which is Sounded as *em*; *p*, which is Sounded as *pe*.

The Consonants are divided into *Mutes* and *Semi-Vowels*, or *Half-Vowels*. The *Mutes* are *b, c, d, g, p, q, t, z*; And all the other Consonants are called *Semi-Vowels*, as, *f, h, l, m, n, r, s, x*. Four of which Consonants, namely, *l, m, n, r*, are called *Liquids*. But we shall not insist upon this Division, it being sufficient just to have mention'd it.

C, The genuine and natural Sound of *c* is hard like *k*, as when it comes before *a, o, u, l*, or *r*, as in *Can, cost, cub, clear, crab*. But *c* before the Vowels *e, i, y*, or before (') an *Apostrophy* denoting the absence of *e*, has generally the soft Sound of *s*, as in *Cement, City, Cypher, plac'd, for placed*.

The *French* expresses the soft *c* by this Figure *ç*, to distinguish it from the hard *c*: Which Character might be of Service, if it were made use of among us. Tho' there is the less need of a new Character, because the Rule we have laid down hardly admits of an Exception. For as often as the harder Sound of *c*, comes before the Vowels *e, i, y*, *k* is always either added or put in its Place, as in *Skin, Skill, Publick*, (for *Publique* is a *French* way of writing, who use *qu*, because they have no *k*.) Tho' we may write the Words *Publick, &c.* without a *k, c* at the end of a Word, having always a hard Sound. But if by chance *c* has any where a softer Sound, as in the end of a Syllable, or before a Consonant, or the Vowels *a, o, u*, they add the silent *e*, to render the Sound softer, as *Chance, advancement, forceable, (forcible) &c.*

N. B. Mr. Ray says, that *c* in its proper Power, differs not at all from *k*, and therefore that the one or other must needs be superfluous.

S, When

S, When *S* keeps its natural Sound, it is pronounc'd with an *acute*, (sharp) or hissing Sound: But when it ends a Word, it has for the most part a more obscure or soft Sound like *z*; which Sound it also sometimes has when it comes between two Vowels or Diphthongs.

Note. When *S* has this soft Sound, it would be convenient to write it with the shorter Character of that Letter, as, *his*, *advise*, and in all other Places with the longer, as, *hisse*, *advise*, (if it be written with an *s*, and not with a *c*). These Words end in hard *s*; *Us*, *this*, *thus*, *Yes*. Wherefore all Words of one Syllable, except these four which end with, and bear hard upon the Sound of *s*, must be written with double *ss*; but if they be Words of more than one Syllable, and end in *us*, the *s* is not doubled, but the *o* is inserted before *s*, as in *tedious*, *gracious*, &c.

N. B. Tho' we generally pronounce the *ou* in these Words like *u*, as, *gracious*, *righteous*, &c. The like may be said of *our*, in *Honour*, *Oratour*, *Creditour*: Wherefore in the first Words, *o* might be left out, and in the last fort *u*.

T. When *T* comes before *I*, another Vowel following it, it has the Sound of the hissing *S*, otherwise it keeps its own Sound.

As in *Potion*, *Nation*, *Meditation*, *expatiate*, &c. are sounded *Posion*, *Nasion*, *Meditasion*, *expasiate*, &c. But when *T* comes after *S* or *X*, it keeps its own Sound: As in *Question*, *Fustian*, *Combustion*, *bestial*, *Mixture*, &c.

X. Is sounded as *Cs* or the Greek *Ξ*.

N. B. The *French* are apt to suppress the Sound of *C* in this Letter, and the *Spaniards* to pronounce it too soft.

W. This Letter comes before all the Vowels except *U*; it also goes before *R*, and follows *Th*, as, *Want*, *went*, *winter*, *wont*, *wrath*, *write*, *wry*, &c. It follows as a Vowel *A*, *E*, *O*, and unites with them into the Diphthongs *aw*, *ew*, *ow* just like *U*; as, *saw*, *few*, *sow*, &c.

It

It likewise comes before the Letter *H*, tho' it is really sounded after it, as in *when*, *what*, *which*, are sounded *hwen*, *hwat*, *hwich*; and so our Saxon Ancestors were wont to place it.

W is sounded in *English* as *U* in the *Latin* Words, *quando*, *lingua*, *suadeo*, and in others after *Q*, *G*, *S*. We always count this Letter a Consonant; yet its sound is not very different, tho' it sometimes differs from the *German* gross Vowel *U*, very rapidly pronounc'd. Also the *Saxons* used to write *when*, *hwen* or *hoen*, *which* *hooitsh*, *what* *hoat*.

Mr. Ray makes this Letter to be *Oo* rapidly pronounc'd; this the *Greeks* were sensible of, for instead of the *Dutch* Word *Wandals* they said *Ὠνδάλαιος*. And the *Greek* Diphthong *οῦ* [Ou] was pronounc'd as we do *Oo*.

Y. This Letter is both a Consonant and a Vowel. *Y* at the Beginning of a Syllable, comes before only Vowels, especially *A*, *E*, *O*; and it also follows these, and does with them make up the Diphthongs: as, *ay*, *ey*, *oy*, which have the same Sound as *au*, *eu*, *ou*. But at the End of a Word, *Y* is more frequently written than *I*; but in the Middle of Words it is not so frequently used as *I* is, unless it be in Words which come from the *Greek* written with *Υ*. But as often as this Letter is reckon'd a Vowel, I would have it mark'd at the Top with a Point thus *y*, that it may be distinguish'd from the Consonant, and this formerly was always done.

The *Y* Consonant is sounded with us, like the *German* *I* Consonant; that is, with a Sound most nearly approaching the Sound of the Vowel *I* rapidly pronounc'd. The *Arabians* express *Y* by their *Ye*, as they do our *W* by their *Waw*.

N. B. *Y* tho' it be esteem'd a Consonant, when placed before a Vowel, Mr. Ray says it is not so, but only the *Greek* *Iota*, or our *ee* rapidly pronounc'd. — When it is accounted a Vowel, as in *My*, *Thy*, it differs not at all from what we call *I* long in *mine*, *thine*.

V. We pronounce the *V* Consonant as the *French*, *Italians*, *Spaniards* and other Nations do, that is, with a Sound very near the Letter *F*.

For

For *F* and *V* have the same Difference as *P* and *B*. It is now written with a different Character from the Vowel *U*. In our Language it comes only before the Vowels, but never before the Consonant *R* as in the *French* Tongue, nor before *L* as in *Dutch*. It follows not only the Vowels, but also the Consonants, *L*, *R*, in the last Part of the same Syllable, but the silent *E* or else an *Apostrophy* is put in its place, least it should be taken for a Vowel, as, *vain*, *vein*, *virtue*, *vice*, *voice*, *vulgar*, *have*, *leave*, *live*, *Love*, *carve*, *calves*, &c.

J. Always begins a Syllable, and is placed only before Vowels: For if at any Time its Sound comes at the End of a Word, it is express'd by soft *G* or *Dg* with the silent *E* after it, that the softer Sound of the Letter *G* may be perceiv'd, as in *Age*, *Rage*, *Knowledge*.

It is now adays written with a longer Character thus *J*, to distinguish it from the Vowel *I*. We pronounce the *J* Consonant harder than most other People. Dr. *Wallis* says, that this Sound is compounded of the Consonants *Dy*, as, *Dyoy* for *Joy*. But Bishop *Wilkins* says it is a compounded Sound of *D* and *Zh*. That it has the Sound of *D* is plain, for bid a young Child that begins to speak say *John*, it will say *Don*.

G. Before *A*, *O*, *U*, is sounded hard, as, *Game*, *Gone*, *Gun*, but when it comes before *E*, *I*, *Y*, or before an *Apostrophy* the Mark of an absent *E*, it has for the most Part a softer sound, like as in *gender*, *ginger*, *gypsie*, *judg'd*, for *judged*.

But as often as *g* is to be pronounced with a softer Sound, it would be convenient always to have it mark'd with a Point plac'd over the head of *g*, to distinguish it from the hard *g*. Which would be of great advantage to Foreigners. But *g* keeps its natural hard Sound in these Words following, *Give*, *for-give*, *get*, *forget*, *beget*, *geld*, *begin*, *together*, and in all the Words that come from them. Also in *Anger*, *hunger*, *linger*, *eager*, *vineager*, *swagger*, *stagger*, *dagger*, &c. And whenever two *gg*s comes together, they are both hard, 'tho' *e*, *i*, or *y* follow. Also in Words derived from *Long*, *strong*, *big*, *beg*, *sing*, *bring*, and in others whose Primitives (or the Words they come from)

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the Let
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Sound

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namely
Wilkins
But i
Chymist,
Sh is
Ph is
Words
or ph.
Th h
the Let
Letter

from) end in hard *g*. In some Words *u* or *h* is added after *g*, which hardens its Sound; as, *Guide*, *guilt*, *guile*, *Tongue*, *guest*, *gbesse*, *Ghost*, and to others where the *u* is not Sounded.

Q. Sounds *kue* or *que*, having *u* after it, and beginning Words with that Sound.

N. B. Q is generally agreed upon to be nothing else than *Cu*, therefore it is reckon'd superfluous: Many Writers, among others our Learned Critick Mr. *Galtaker* omits the *u* after it, Writing instead of *quis*, *quid*, *quam* &c. *qu*, *qid*, *qam*. But Bp. *Wilkins* says the Letter involv'd in Q is *oo*, not *u*.

X and Z are double Consonants, *x*, containing the Sound of *cs* or *ks*, *z*, contains the Sound of *ds*.

CHAP. V.

Of some Consonants join'd together.

Gh, **A**T the beginning of Words is pronounc'd as hard *g*: As in *Ghost*, *gbess*.

Tho' it is very seldom us'd: By some it is pronounc'd by the soft aspiration *h*: As in *Might*, *light*, *night*, *right*, *fight*, *figh*, *weigh*, *weight*, *though*, *thought*, *wrought*, *taught*, &c.

In some few Words it is pronounc'd like double *ff*; as, *Cough*, *trough*, *tough*, *rough*, *laugh*, are Sounded *Coff*, *troff*, *tuff*, *ruff*, *laff*.

Ch is pronounc'd like the Italian *c* before *e* and *i*; namely with a Sound compounded of *ty*: But Bishop *Wilkins* says, *Tsh*, *Tsburtsh*, *Church*.

But in foreign Words it is Sounded like *c* or *k*; as, *Chymist*, *Baruch*, *Archippus*, &c.

Sh is pronounc'd as the French *ch* or *fy*.

Ph is Sounded like *f*; but is seldom written but in Words that come from the Greek, written with *φ*, or *ph*.

Th has a double Sound; one soft, coming nigh the Letter *D*; the other strong, approaching near the Letter *T*. It

It hath a softer Sound in all Pronouns, Relative Words, Conjunctions. As, *Thou, thee, thy, thine, the this, that, these, those, they, them, their, there, thence thither, whither, either, whether, neither, though, although.*

In a few Nouns and Verbs ending in *ther*. As, *Father, Mother, Brother, leather, weather, feather, smooth, neather, seeke, wreath, breathe, bequeath, Clothe.*

Elsewhere it generally has a stronger Sound.

As in the Prepositions *with, without, within, through*: In the Verbs *think, thrive, throw, thrust, &c. loveth, teacheth, hath, doth, &c.* In the Substantives *thought, thigh, thing, throng, death, breath, cloth, wrath, length, strength, &c.* In the Adjectives *thick, thin, &c.*

Dh and *Th*, are then of that Power which we commonly ascribe to the Letters *D, T*, aspirated or Sound-ed thick. And tho' these two Powers are commonly used by us without any Provision for them by distinct Characters, yet our Ancestors the Saxons had several Letters to express them. They represented *Dh* by this mark δ , and *Th* by this mark p : And 'tis most evident that the Sounds of them, tho' we usually confound them under the same manner of Writing, are in themselves very distinguishable, as we have already shown: For *Dh* is Sounded in these Words, *Thee, this, Father, &c.* and *Th* in these, *Think, thigh, thistle, doth, &c.*

These Letters are framed by a percolation or straining of the Breath through a kind of Chink betwixt the Tongue and upper Teeth, the first with some kind of Vocal Sound, the other wholly mute. But to conclude: That which doth generally seem most difficult to Strangers in our *English* Tongue, is the pronouncing these aspirations, (as they are called) which are very frequently and familiarly used amongst us, but hardly imitable by others, tho' these are but few; these five Words, as it is said, comprehending all of them. *What think the chosen Judges? Which a little practise might overcome.*

C H A P.

Of the

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C H A P. VI.

Of the Division of Syllables, and some Rules to be observ'd in the Writing of Words.

SPELLING being the parting Words into convenient Parts, in order to shew their true Pronounciation; or for decency of Writing: The Grammarians have given several Rules for the Performance of this Matter: But as Nature is most easy and simple in all her Operations: So I cannot for my Life get it out of my Head, but that a due observance and Imitation of her, would be as serviceable as the following a great many of the Magisterial and perplext Directions of Persons, that compell others to beat that Path they themselves have so often trod, tho' perhaps there may be one but just hard by, that is more Pleasant, Delightful and much better. As to the Matter before us, namely the Division of Syllables; I am apt to believe that the easiest if not the best way, is in reading or pronouncing, to part the Syllables as they Sound best to the Ear; and in Writing, as they shall appear best to the Eye.

And I find that *Julius Scaliger*, the Learned *Bangius*, and the Famous *Comenius*, are of the same Opinion, than which last Person, never any Man labour'd more after the *Didactical Art*, or the *Art of Teaching* than he did: For he differ'd very much from a great many of the Moderns, who fancy that the learning of a Language qualifies them of Course for the *Teaching* of it: And yet poor *Comenius* work'd Night and Day, and wrote Volumes for the Advancement of an Art, that comes to us without any Thought, Pains or Study. It is true, a Boy must serve Seven Years to learn the *Art and Mystery of Brush-Making*; When Seven Minutes shall qualify a Man sufficiently for the professing the *Art and Mystery of Teaching*: But tho' the Man has not serv'd Seven Years; yet he has learnt *Latin*, and so consequently is Master of *Prudence*,
Conduct,

Conduct, a Knowledge of Things, the Art of communicating his Thoughts in a clear, easy and delightful Manner : It is Latin no doubt will also furnish him with all the necessary Arts of pleasing the Mind, and winding himself into the Heart and Affections of his Scholar ; this Latin (or French perhaps) will furnish him likewise with all the ways of Address and Application that are requisite, towards the managing and governing a tender, rough, or a mild and froward disposition and temper. But to the Matter in hand : Scaliger in his Book, *de Causis Linguae Latinae*, says ; *Quemadmodum loquimur, ita scribere debemus : scribendum itaque Abdomen, Ig-nis, Om-nis, Pis-cis, Nos-ter, Ap-tus, Sanc-tus, Op-to, teg-men, ag-men : quando communis loquendi modus plane reprobaverit hanc pronuntiationem, O-mnis, O-pto, i-gnis. Nam neque sufficiens ratio est, literas quae initio conjungi possunt, eas etiam in medio copulandas : partim quum pleraque, quorum initiales sunt, Bd, Pt, Mn, Sm, sint peregrina : partim quum pronuntiatio plane sit inepta & ridicula, E-ra-smus, &c. Elegancia tamen, pingendi aliquid condonare possumus : As, No-ster, A-ptus, That is, we ought to speak as we write : We must therefore write *Ab-domen, ig-nis, &c.* (not *A-bdomen, i-gnis.*) Since the common form of speaking hath quite rejected this Pronunciation *O-mnis, O-pto, i-gnis.* For it is not a sufficient Reason, that the Letters which may be join'd together at the beginning of a Word, should be also coupled in the middle : Partly since many Words, whose initial Syllables are *Bd, Pt, Mn, Sm*, are foreign Words : And partly because this manner of Pronunciation is very silly and ridiculous, as, *E-ra-smus, &c.* But however some allowance may be made for the Neatness and Beauty of Writing ; as, *No-ster, A-ptus.**

But we shall now proceed to give two or three Directions about what Words are to be written with Capital or Great Letters.

Great Letters are never to be used in the middle or end of Words, but at the beginning, and then only.

1. At the beginning of any Writing.
2. After a Period, when a new Sentence begins.

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I'll, for
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As, T

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the Mar
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or wanti

3. At the beginning of every Verse in Poetry, or in the Bible.
4. At the beginning of Proper Names of all kinds ; as of *Men, Women, Cities, Rivers, &c.*
5. At the beginning of any Word of special Note, as, *God, Queen, Sir.*
6. The Pronoun *I*, must always be a Capital or Great Letter.

CH A P. VII.

Of some Points used in Writing, and of the Abbreviation or Contraction of Words.

There are several Marks or Points that do more strictly relate to the *Orthography*, or writing of Words.

A *Hyphen*, which is used at the end of a Line, when there is not room for all the Word, but one or more Syllables remain, which is written at the beginning of the next Line : The mark is a strait Line thus, (-). It is also used in the compounding or joining two Words into one, as, *House-keeper, &c.*

An *Apostrophy*, which denotes some Letter or Letters to be left out, for quicker Pronunciation ; as, *I'll*, for *I will*, *can't*, for *cannot*, &c. the mark is a Comma at the top, which is thus written ('), as in *don't*.

A *Caret* is used when a Letter, Syllable, or Word happens to be left out in Writing : The mark must be just under the Line where the Letter or Word is to come in.

As, *Thou art Man*. This is very properly called a

^

Note of *Induction*, or of bringing in a Word.

An *Asterism* (*) directs to some Note or Remark in the Margin, or at the Bottom of the Page. In some Latin Books it denotes that some Thing is defective or wanting.

Index

Index (☞) the Fore-finger Pointing, signifies that Passage to be very remarkable over-against which it is plac'd.

Sometimes an *Obelisk* (†) or Spit is used upon the like occasion as the foregoing Note.

Section (§) or Division is us'd in the Subdividing of a Chapter into lesser Parts or Portions.

A *Paragraph* (¶).

Quotation ("") or a double *Comma* revers'd at the beginning of a Line, denotes that Passage to be quoted or transcribed from some Author in his own Words.

We have also in Writing certain *Abbreviations* or Words made short, and this is done for a quick and expeditious way of writing. But we shall only mention a few of them. We are to take notice that a Point is always to be written after the Word thus Abbreviated, unless when the Abbreviation is made by putting the Letter at the Top.

Ans. for *Answer*.

A. D. *Anno Domini*, or in the Year of our Lord.

Acct. for *Account*.

Abt. about.

Ag. against.

B. A. *Batchellor of Arts*.

Bp. *Bishop*.

B. D. *Batchellor in Divinity*.

Bar. *Baronet*.

Chap. *Chapter*.

D. D. *Doctor of Divinity*.

Dr. *Doctor*.

Esq. *Esquire*.

i. e. *id est*, that is.

Empr. *Emperor*.

Honb. *Honourable*.

Kt. *Knight*.

L. L. D. *Doctor of Law*.

M. D. *Doctor of Physick*.

Mr. *Master*.

Mrs. *Mistress*.

Mty. *Majesty*.

Rev. Reverend.

S. T. P. Professor of, or Doctor in Divinity.

Sr. Sir.

St. Saint.

Obj. Objection.

Qu. Question.

Sol. Solution.

ye The.

yt That.

yu You.

yn Then.

ym Them.

yr Your.

& And.

&c. Et cetera, and the Rest (or what follows).

Questions relating to the Seventh Chapter.

Q. What is a Hyphen?

A. Hyphen is a Line or Mark that ties Syllables together, and sometimes two Words to make them one.

Q. Whence comes Hyphen?

A. From *ὑφεν*, Hyphen, that is a mark to bring two Words *υφ*, *γφ*, under, *εν*, ben, one Word.

Q. What is an Apostrophy?

A. An Apostrophy is the mark of a Letters being cut off or left out.

Q. Whence comes Apostrophy?

A. From *ἀποστροφος*, *Apostrophos*, a turning out, or away, it being as it were, the turning a Letter out of a Word.

Q. What is a Caret?

A. Caret is a mark that denotes a Letter or Word to be left out.

Q. Whence comes Caret?

A. From the Latin Word *Caret*, it wanteth, or is without, that is, the Line wanteth a Word or more, or the Word a Letter, &c.

Q. Whence comes Induction?

A. From *Inductio* a bringing in.

Q. What

Q. What is an Asterism?

A. An Asterism is a Note that directs to some remarkable Passage.

Q. Whence comes the Word Asterism?

A. From *ἀστέρις*, *Asterismos*, a Star, or Constellation of Stars.

Q. What is an Index?

A. An Index also Points to some remarkable Passage.

Q. Whence comes the Word Index?

A. From *Index*, the Fore-finger, because it indicates marks or Points to somewhat that is remarkable:

Q. What is a Section?

A. The parting of a Chapter into Parts.

Q. Whence comes Section?

A. From *sectio*, a cutting or dividing. This mark seems to be made of Ss, as it were, *Signum sectionis*, the Sign of a Section.

Q. What is a Paragraph?

A. A mark that denotes what is contain'd in the Sentence or Period.

Q. Whence comes Paragraph?

A. From *παραγράφω*, *Paragraphus*, that is, a Writing to, it being a mark which we use to denote the beginning of a new Sentence. The mark is taken from the Greek *Π*, *Pi*, the first Letter in the Word *Paragraphos*.

Q. What is a Quotation?

A. Quotation is a mark that is us'd to denote the Quoting or Citation of some Author in his own Words.

Q. Whence comes the Word Quotation?

A. From the Old French Word *Quoter*, to praise an Author, or to tell *quota sint*, what they are, that are contain'd in such a Book or Chapter of an Author.

Q. What is an Abbreviation?

A. The shortening of a Word.

Q. Whence comes Abbreviation?

A. From *Abbreviatio*, a shortening or making short.

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N. B.

N. B. We should now proceed to give an Account of the *English Prosodie*, and so consequently of our Poetry, but having been inform'd that the Great Dr. Wallis, has wrote a Treatise upon this Subject, which is in the Hands of some of the Doctors Friends; I shall say nothing at present on this Subject, but only add my request to those Gentlemen, that they would be pleas'd to communicate it to the World, which they will certainly very much oblige by the Publishing any Thing of that Great Man's, *Qui nil molitur inepte*. Or if they would favour me with the Publishing of it, an honourable mention shall be made of their Names, and the World made acquainted to whom they are indebted for so valuable a *Present*.

A PRAXIS on the GRAMMAR.

HAVING finish'd the Grammar, I thought it might be necessary to add a few Pages relating to the *Praxis, Practice*, or use of the *Parts of Speech*, and the joining of Words together in a Sentence. And I shall first speak of the distinction of one Part of Speech from another. In these Sentences following tell me what Part of Speech every Word is, and why.

Good Boys love good Books; Where is the School? We will go with you to the Temple. I walk in the Shade because it is pleasant; the Book is Published: I saw a Prancing Horse.

What Part of Speech is Good? A Noun Adjective, because it shews the Manner of a Thing, (See Page 41.) Boys is a Noun Substantive, because it signifies the Thing it self, (See Page 40.) It is the Plural Number, S is added to it, as, Boy, Boys, (See Page 47.) Love

is a *Verb Active*, because it signifies *doing*, (See Page 112.) *Good* is an *Adjective*, as before; *Books* is a *Substantive*, as before. Where is an *Adverb*? (See Page 157.) And it is an *Adverb of Place*, (See Page 158.) *Is* a *Verb Essential* or *Neuter*, because it signifies *Being*, (See Page 112, and Page 154.) *The* is an *Article*, (or *Adjective*) (See Page 61.) *School* is a *Substantive*, as before, (Page 40.) *We* is a *Pronoun*, because it is put instead of a *Noun*, (See Page 102.) *Will* is a *Helping Verb*, (Page 127.) *Go* is a *Verb*, as before, (Page 112.) *With* is a *Preposition*, because it shews the relation or respect, that one Thing has to another, (Page 71, or 72, and 79.) *You* is a *Pronoun*, (Page 102 and 103.) *To* is a *Preposition*, as before, (Page 76.) *The* an *Article*, as before, (Page 61 and 63.) *Temple*, a *Substantive*, as before, (Page 40.) *I*, a *Pronoun*, (Page 102.) *Walk* is a *Verb Neuter*, because the Action does not pass on some other Thing, (Page 154.) *In* is a *Preposition*, (Page 71 and 83.) *The*, as before. *Shade* is a *Substantive*, (Page 40.) *Because* is a *Conjunction*, for it joins Sentences together, (Page 162.) *It* is a *Pronoun*, (Page 102, and 107.) *Is*, a *Verb Neuter*, as before. *Pleasant* is an *Adjective*, (Page 41.) *The*, as before. *Book*, as before is a *Verb Neuter*, as before; *Published* is a *Participle*, (Page 123.) And a *Participle Passive*, because it ends in *ed*, (Page 125.) But *is Published*, being taken together is called a *Verb Passive*, (Page 134.) *I*, is a *Pronoun*, as before. *Saw*, a *Verb Active*, (Page 112.) *A*, is an *Article*, (or *Adjective*) (Page 61.) and a *Numeral Article*, (Page 62.) *Prancing* is a *Participle*, (Page 123.) and an *Active Participle*, (Page 124.) *Horse*, a *Substantive* (Page 40.)

The Second Praxis;

This and the two following Praxis's are from Dr Wallis, with Additions.

The LORD's PRAYER.

OUR Father which art in Heaven: Hallowed be thy Name: Thy Kingdom come: Thy will be done, in Earth, as it is Heaven: Give us this Day our daily Bread

And forgive us our Trespases, as we forgive them that Trespas against us: And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

The] Is an Article Demonstrative, (Page 63. Line 11.) It denotes or signifies the Determination or fixing the Sense of one or more Particulars, and it shows what Particular you mean, (Line 19.) So the Lord is put by way of eminence: Namely our Saviour Jesus Christ.

Lord] Is a Noun Substantive, (Page 40. Line 27.) It has no difference of Cases, except the Genitive, (Page 52. Line 9.) It is a Contraction of the Saxon *Alaford*, afterwards *Loverd*.

Lord's] The final or ending S, is the Letter that forms or makes the English Genitive Case, (Page 52. Line 13.) It answers to the Genitive Case of the Latins, and signifies the Author, (Line 20.)

Prayer] Is a Noun Substantive.

N. B. It answers to the French *priere*, to the Italian *preghiere*: And the Verb *to pray*, is in French *prier*, in Italian *pregare*: All which Words come from the Latin *precari*.

The Lord's Prayer] That is; the Prayer of the Lord.

Our] Is a Pronoun Possessive put for the first Person of the Plural Number, (Page 105. Line 11.) It is *Our*, and not *Ours*, because the Substantive *Father* is expressed, (Line 21.) The Pronouns *my*, *thy*, *our*, &c. are to be used when they are joined to Substantives. *Our*, like other Adjectives has no difference of Cases, Genders, or Numbers, (Page 94. Line 19.)

N. B. *Our*, comes from the Saxon *Onre*, *are*, for which the Germans say *Uor*, which seems to be made from *we*, *it were*, *wder*; as from *you* and *They*, are formed *Your*, *their*: And from *She*, (the *S* being cast away) comes *her*; For what we call *She*, the Saxons call'd *Seo*, and *leo*; and *Hoo* and *He* are used in some Parts of England, for *She*.

Father]

Father] Is a Noun Substantive, without any difference of Cases, (Page 52. Line 9.)

N. B. It comes from the Latin *Pater*, or rather the Greek *Πατήρ*, *Pater*, but thro' the Mediation of the Saxon *Foeder*, the Danish *Fader*, the German *Vatter*, the Dutch *Vader*, whose *A* is often chang'd in our Tongue into *Th*, and their *V* into *F*. It has some Allusion or Likeness to the Danish *Feder* (to nourish) whence our *to feed*, and hence *Food*, and *Foder* chiefly taken for the Aliment of Beasts, Hay, &c. But this word does not come to us thro' the Mediation of the French, as a great many of our words do; with whose *Pere* our word *Father* has no Affinity.

Which] Is a Relative, p. 108. l. 1. and l. 6. It is spoken both of Things and Persons (tho' chiefly of Things) as *who* and *whom* are used when we speak of Persons. P. 108. l. 3. And *Who* would have been in this Place more proper, because it speaks of a Person and is now adays more frequently used. Hence it is that in our English Liturgy or Common Prayer Book where formerly they used *which*, is in the latter Edition chang'd almost always into *who* or *whom*, as being more elegant when we speak of Persons. But in the Prayer of our Lord, it has not been thought convenient to vary from the received Form, which is so very Familiar with the common People. N. B. *Which* they formerly said *whilk*, as the Scotch do now or else *Quilk*; The Saxons *Hwilk*, the Danes *Hvilk*, the Germans *Welch*, *Welche*, the Dutch *welk*, *welke*, the French *Quel*, *quelle*; all from the Latin *Qualis*; as from *Quis* comes *Who*, from *Quando* *Whan*, *When*; and perhaps from *Quare* *Where* and *Where-fore*. For the Welch use *Chw* for the Latin *Qu*, the Saxons *Hw*, and the French *W*. For *who* the Saxons said *Hwa* and *Hua*; the Dutch *Wat*. And for *what* the Saxons said *Hwat*, the Dutch *wat*, the Germans *was*, the Danes *Hvad*; all from the Latin *Quod*.

Art.] Is a Verb Essential or Neuter, p. 113. l. 8. is the second Person Singular of the Verb *Am*, p. 113. l. 31. It is the second Person Singular, because it

grees with *thou* understood, p. 112. l. 25. For *thou* is the *Nominative Word* of the second Person Singular, p. 103. l. 29. *N. B.* This Verb is very irregular. *Pa.* 134. l. 25. *Am* comes from the Saxon *Eom*, which perhaps came from *eim* *eimi*, whence the Latin *Sum*, (*S* being prefix'd as often, instead of a Spirit or Aspiration) *Art* from the Saxon *Eart*, tho' Dr. Wallis says, that from *Am* come *are* and *art*, which is a Contraction of *am'st*, (for *st* is the Termination or Ending of the Second Person Singular, p. 116. l. 9.) *Is* from *Est* or *esi* *essi*.

In.] A Preposition, p. 71. l. 24. and p. 83. l. 38. But we do all that by the Help of Prepositions, which the Greeks and Latins did, partly by Prepositions, and partly by the Diversity or Difference of Cases. *Pa.* 72. l. 10.

Heaven.] A Noun Substantive, p. 40. *N. B.* It comes from the Saxon *Hefen*, *Hefon*, *Heffen*, which perhaps from their *Heafian* to lift up, and this from *Heah* whence our *high*. Also from their *Heafian*, comes our Word to *heave*, to lift up or on high; whence the *Participle*, *Heaved*, p. 123. l. 29. It is a *Participle Passive*, p. 124. l. 21. Which in the old Form did end in *En*. as *heaven* lifted up, p. 138. l. 1. Hence *Heaven* signifies something *high* or *lifted up*.

Hallowed.] A *Participle Passive* which ends in *ed*, p. 124. l. 19. By the Help of which *Participle* and the Verb *Am* or *Be*, we express what the Latin Grammarians call the *Passive Voice*, p. 124. l. 24. and p. 134. l. 10. Of the Formation of the *Verb Passive*, see p. 147. l. 1. *N. B.* *Hallowed* comes from the Verb to *hallow*; that is, to sanctify or consecrate, from *holy* or rather the old Word *haly*: And to this Day, the *Abbey* of the *Holy Cross* near *Edinburgh* in *Scotland*, is called *Haly-Rude-House*, i. e. *The House of the Holy Cross*. For *Rude* or *Rood* is a *Cross*; and *Haly-Rood-Day*, is the Day of exalting or showing the *Holy Cross*: But the Word *Rood* is now become obsolete, or out of Use, for which we use *Cross* from the French Word *Croix*: As from the Italian *Croce*, we say *crutch*, *crook*, *crooked*. So the Temple or Church of *All Saints*, is called *All-Hallows-Church*. And the Feast of *All Saints*, is called *All-Saints-Day*.

and also *All-Hollon Day* and *All-Hollon-Tide*; *Tide* being an old Word for any set Time. Our *Haly* or *Holy*, comes from the Saxon *Halig*, *Halga*: For which the Germans use *Heylig* the Dutch *Heyligh*. But the Word *Hallow* is now out of use, for which we put in its place the French Word *to sanctifie*, (from the Latin *sanctifico*): And for *All-Hallows*, we say *All-Saints*, tho' several Churches in London are yet call'd by that Name. But this Word is still retain'd in the *Lords Prayer*, because it has been an ancient *Formula* or *Expression*.

Be.] Is a Verb from *Am*, and is us'd here in an Imperative or Commanding Sense, p. 135. l. 15. And therefore it is put before the *Nominative Word*, p. 210. l. 1. How the Imperative Manner is express'd, See p. 149. l. 11.

Thy.] Is a Pronoun Possessive, p. 105. l. 10. It is put for *Thou* the second Person Singular. It is *Thy* and not *Thine*, because it does not come before a Word beginning with a Vowel, l. 28. and because the Substantive is not left out, p. 105. l. 23. *N. B.* It comes from the Saxon *Thin*, the Germans *Dein*, Dutch *Diin*. — *Thou* comes from the Saxon *Tbu*, for which the Germans and Dutch say *Du*; all which come from the Latin *Tu* or the Dorick (i. e. Greek) *tu* for *σω*.

Name.] A Substantive. *N. B.* For *Name* the Saxons say *Nama*, the Germans *Name*, *nahm*, *nahme*, the Dutch *Naem*, the Danes *Naffn*, the French *Nom*, the Italian *Nome*. All which Words come from the Latin *Nomen* or the Greek *ὄνομα*, *onoma*. But this Sentence might be thus placed, *Hallowed be thy Name*, as it is in this Place; or *Thy Name be hallowed*, (as in the next Clause *Thy Will be done*) or *Be thy Name hallowed*. But the first Way is the best.

Thy.] As before.

Will.] A Substantive, from the Verb *to will*, or else this may come from that. They wrote formerly *wille*, whence the Preter Tense would i. e. *wolled*, p. 130. l. 1. *Will* was called among the Saxons *Willa*, among the Danes *Villie*, among the Germans and Danes *wille*, and so it was formerly written among us English, before the Custom of leaving out the final *E* after a double

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ll prevail'd. All which come from the Latin *Volo*, for the *V* Consonant of the *Latins* used to be chang'd into the English *W*, which was formerly of the same Sound with the *V* Consonant of the *Latins*, before it degenerated into the *Eolie Digamma F.* P. 187. l. 13. As, *Via* Way, *Vinum* Wine, *Ventus* Wind, *Venio* Wend (an old Word) *Veni* Went, *Vespa* Wasp, *Vado* Wade, *Vago* Wag, *Vacillo* Waggle, *Vallum* Wall, *Volvo* Wallow, *Ovis* Ewe, *Versus* Ward, *Vasto* Wast, *Vebo* Weigh, *Veha* Wain Waggon, *Vidua* Widow, *Va* Wea Wo, *Velus* Wool, *Vermis* Worm, &c. But those words which retain the *V* Consonant sounded after the Modern way, were afterwards taken into our Language, rather by the Intervention of the *French Tongue* than of the *Teutonic*, or any of its *Dialects*. So that from *Vaniesco*, *Vannui*, is deriv'd to *Wane* (an old word) which is of a *Teutonic* or *Saxon* Original, but to *Vanish* of a *French*. So likewise *Worth* and *Vertue* are both from *Virtus*; *Wicked*, *Wickedness*, *Vice*, *Virious*, from *Vitiosus*, *Vitium*; *Win* and *Vanguish* from *Vinco*.

Be.] As before.

Done.] It would be better written *Do'n* or *Doen*, for it is the *Participle Passive* from *to do*, p. 121. l. 10. p. 137. l. 37.

In.] As before.

Earth.] A Substantive. *N. B.* By the *Saxons* it is called *Eard*, *Eord*, *Eorþ*; by the *Germans* *Erd*, *Erde*; by the *Dutch* *Erd*, *Aerd*, *Aerde*; by the *Danes* *Jord*, *Jorden*; All from the *Greek* *gē*, unless any had rather derive them from the *Arabick* *Arda*, or the *Hebrew* *Arts*.

As.] An Adverb, p. 160. l. 21. It comes perhaps from the *Greek* *ὡς*.

It.] A Pronoun of the third Person Singular, p. 103. l. 31. It is spoken of a Thing that is neither of the *Male* nor *Female Sex*, p. 103. l. 20. For when we speak of the *Male Sex* we say *He*, if of the *Female Sex* we say *She*. *N. B.* It comes from the *Saxon* *Hyt*, or the *Latin* *Id*.

Is.] Is a Verb Neuter, the third Person Singular of *Am*, *I am*, *thou art*, *he is*, &c. *Is* is the third Person Singular, because the Nominative Word is so, p. 212.

I. 25. *Is* is used, and not *Be*, because it is put in an *Indicative Sense*, and not an *Imperative* or *Subjunctive*, nor after the *Conjunctions* *If*, *Whether*, &c.

In Heaven.] As before.

Give.] A Verb, it is used in an *Imperative Sence*, the Pronoun *Thou* being left out, for *Give thou*, p. 150. *I.* 6. *N. B.* In the Saxon *Gifan*, *Agyfan*, *Geofyan*, is *to give*: And the *English* did formerly write *Gyf*; for *V* Consonant with that Sound, has been but lately introduced. Hence comes a *Gift* or *Guift*, as it were *giv'd*; for as from *leave* comes *left*, p. 137. *I.* 25. So from *Give* comes *Gift*. In Saxon it is *Gife*, *Gift*, *Geoft*, in German *Gaba*, in Dutch *Gift*.

Us.] *Us* is the following State of the Pronoun *We*, and it is thus put, because it follows the Verb *Give*, or rather the Preposition *To* understood, p. 104. *I.* 6. & *IV.* *Give us* is used by an *Ellipsis* for *give to us*, p. 77. *I.* 16. *N. B.* The Saxons say *Us*, the Germans *Uns*, the Dutch *Ons*.

This.] Is an Adjective, p. 107. *I.* 7. And it is a *Demonstrative Adjective*, *I.* 25. *This* makes in the *Plural These*, p. 107. *I.* 18. *This* is spoken both of *Persons* and *Things*, *I.* 33. The Saxons say *This*, *These*, &c.

Day.] A Noun Substantive. But *this Day* is spoken for *in this Day*, by an *Ellipsis*, as *Hodie* in Latin for *Hoc Die*, for *In hoc Die*. *N. B.* The Saxons for *Day* say *Dag*, the Dutch *Dagh*, the Danes *Dag*, the Germans *Tag*, all from the Latin *Dies*.

Daily.] An Adjective from the Substantive *Day*, it signifies what we have *every Day*, or what is *sufficient for a Day*.

Bread.] A Substantive. *N. B.* The Saxons say *Bread*, the Germans *Brödt*, the Dutch *Broodt*, the Danes *Brod*.

And.] A Conjunction, p. 162. *I.* 7. It is a *Copulative* and joins Sentences together, *I.* 25. *N. B.* The Saxons say *and*, the Dutch *Ende*, the Germans *Unde*.

Forgive.] A Verb, used in an *Imperative Sence*. For in Composition denys or deprives, p. 196. *I.* 16. *N. B.* The Saxons say *Forgesan*, Germans *Vergeben*, the Dutch *Vergheven*.

Us.]

Us.] As before.

Our.] As before.

Trespasse.] A Noun Substantive, *S* is added to make the Plural Number, from *Trespasse*, p. 47. l. 8. But it is made by this Addition a Word of three Syllables because if the Sound of the Vowel were not pronounced, the last *s* would not be heard, (P. 47. Line 20.) *Trespasse* is a French Word from *trans*, beyond, and *passe*, to go, that is, a going beyond the bounds set for us to observe. *Wrong*, is more an English Word than *Trespas*.

As.] As before.

We.] A Pronoun, and in the Foregoing State, because it comes before the Verb *Forgive*, (Page 104. Line 3.)

Forgive.] A Verb, the ending in the Plural Number is never chang'd, (Page 116. Line 7.)

Them.] Is the Following State of *They*. See the Table, (Page 106. Line 8.) It is *Them*, and not *They*, because it follows the Verb, (Page 10. Line 11.) N. B. For *They*, the Saxons say *Hi*, (perhaps from the Latin *hi* or *ii*) the Germans *Sie*. For *them*, the Saxons say *heom*, the Dutch *hem*, *ben*, (and we sometimes in Speaking, and sometimes in Writing use *em*, or *um*, for *them*.)

That.] An Adjective Relative, or an Adjective that has relation to some other Word, and is used for *who* or *which*, (Page 107. Line 21.) It is spoken both of Persons and Things, (Page 127. Line 34.)

Trespas.] A Verb, It is used in a declaring (or as the Latins call it Indicative) Manner, (Page 149. Line 4.) It is the Present Tense or Time, (Page 113. Line 24. Page 115. Line 1.) It is thus formed, *I Trespas*, *Thou Trespassest*, *He Trespasseth*, Plural. *We Trespas*, *Ye Trespas*, *They Trespas*, (Page 142. Line 13.) N. B. It comes from the Noun *Trespas*.

Against.] A Preposition, (Page 84. Line 28.) What, a Preposition is; (See Page 71. Line 22.) N. B. The Saxons say *Agan*, *Ongen*, the Dutch *Tegen*, the Germans *Ge-gen*, *Entgegen*.

Us.] As before.

And.] As before.

Lead] A Verb, It is here used in an Imperative Sense, (Page 149. Line 10.) But the Nominative Word is left out; as, *Lead*, for *Lead Thou*, (Page 150. Line 6.) *N. B.* For, *Lead*, the Saxons say, *Leedan*, *aleedan*; the Dutch *leyden*, *leeden*; the Germans, *leyten*; the Danes, *Leder*.

Us] As before.

Not] An Adverb of denying, (Page 159. Line 28.) *What*, an Adverb is, (See Page 157. Line 6.) When it is used absolutely, that is, not being joined to any other Word, we say *No*; (Page 159. Line 28.) But when it is joined to a Verb or Noun, we say *Not*; as, *Lead us not*, (Page 159. Line 29.) *Not*, is here put after the Verb, (Page 113. Line 32.) *N. B.* The Dutch *Niet*, the Germans *Nicht*.

Into] A Preposition. *In* relates to rest, *Into* to Motion, (Page 84. Line 2.)

Temptation] A Substantive. *N. B.* It comes from the Latin *Tentatio*, which from *tento*, to tempt. *To try* is more English.

But] A Conjunction, (Page 163. Line 15.) *What*, a Conjunction is, (See Page 162. Chap. 22.)

Deliver] A Verb, from the French *Deliverer*.

Us] Is a following State of the Pronoun, because it follows the Verb *Deliver*, for *deliver we*, would be false English.

From] A Preposition, (Page 77. Line 17.) *N. B.* They formerly used *fro* for *from*; whence *fro-ward*; that is, one that turns from others, that will not agree to Things: And as *from*, is used in opposition to *To*, So *Froward*, is to *Toward*, and *Towardly*, *A toward Youth*, that is, a Youth that applies his Mind or Will to Things; fit or made for any Thing. We do also now say *to and fro*, for *to and from*; *hither and thither*. *N. B.* The Saxons, for *from*, say *from*, *fra*; the Danes, *Fra*.

Evil] Is an Adjective, but is here used as a Substantive, that is, without having another Word joined to it; as, *the Evil*, (Thing or Person) (Page 96. Line 8.) *N. B.* For *Evil*, the Saxons say *Efel*, *ifel*; the Dutch *Evel*; the Germans *Ubel*.

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For] Is here a Conjunction, (Page 164. Line 41.) There is also *for*, a Preposition, (Page 74. Line 8.) N. B. It comes from the Saxon *For*, the Germans say *Fur*; and the French *pour*, all which come, tho' variously chang'd from the Latin *pro*, (See Page 186. Line 10.)

Thine] A Pronoun. *Thine* is here used, and not *thy*, because the Substantive is left out, (Page 105. Line 21.) The natural order of the Words is this, *The Kingdom is thine*, that is, *the Kingdom is thy Kingdom*; but because the Kingdom in the last Place is left out, therefore *thine* is used rather than *thy*: And the Words are put out of their natural order, the Nominative Word *the Kingdom*, being put after the Verb *is*, that it might more smoothly and easily join with the following Words, *The Power and the Glory*. *Thine is the Kingdom*, that is, *Thou hast the Kingdom*.

Is] A Verb, the Third Person Singular from *am*; and agrees with the Nominative Word *Kingdom*; (See Page 212.)

The] As before. But here it is used in an Emphatical or expressive manner, by way of Eminence or Distinction; (See Page 63. Line 20.)

Kingdom] A Substantive. It is a Substantive Common; (Page 42. Line 30.) It comes from *King*, by adding the Termination *dom*; And denotes the Kingly State or Government, and the Place governed, (Page 174. Line 21.) N. B. The Saxons for *Kingdom*, say *Cynedome*; the Dutch *Koninckdome*; the Germans *Königreich*. N. B. The Saxons for *King*, say *Cyng*, *Cyning*, *Cynig*; the Danes *Konning*; the Dutch *Koningh*; the Germans *König*. You may derive it from *Ken*, to know, or *Can*, to be able. The Saxons for *Ken*, say *Cennan*, *Cunnan*; the Germans *Konnen*; we also sometimes use *Ken*, but not so much as the Scotch, with whom it is very Common. Hence comes *Cunning*, as, a *Cunning Fellow*: Also to *Con*, that is, to learn a Thing well: And *Ale-Conner*. *Can*, is of frequent use among us, for which the Dutch say *Konnen*; the Germans *Können*; *Ich Kan*, I can. But let a *King* come from *Ken*, or *Can*, it is certain that both Prudence and Power are necessary for that Dignity.

The] As before.

Power] From the French *pouvoir*. But *Strength* is more an English Word.

And the] As before.

Glory] From the French *gloire*, and that from the Latin *Gloria*.

For ever and ever] A Solemn Form, for throughout all Ages or Times.

For] Is a Preposition, (Page 74. Line 8.)

Ever] Is Originally an Adverb; But is used here as a Substantive, denoting an everlasting duration: Dr. Wallis derives it from *Ævum*, *Age*: As, *Ay* and *Age*, from *aiw*, *aioon*: But it may be fetch'd as well from the Saxon *Aefre*, *ever*.

Amen] The usual Epilogue, Conclusion or Ending of Prayers: It is a Hebrew Word, but common to almost all Languages.

The Lord's Prayer in it's Natural Order, with the Words that are left out.

(O) OUR Father which art in Heaven: Hallowed be thy Name (thy Name be Hallowed) (Let) thy Kingdom come, thy will be done in Earth, as it is (done) in Heaven, Give (thou to) us our daily bread (in) this Day: And forgive (thou to) us our Trespases, as we forgive (to) them (their Trespases) that Trespas against us: And lead (thou) us not into temptation, but deliver (thou) us from Evil: For the Kingdom is thine, the Power (is thine) for ever and ever. Amen.

The Second and Third Praxis.

The Apostles Creed.

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary,

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Mary, suffered under Pontius Pilate, Was crucified dead and buried. He descended into Hell: The third Day he rose again from the Dead: He Ascended into Heaven: And sitteth on the Right Hand of God the Father Almighty; From thence he shall come to judge the quick and the Dead. I believe in the Holy Ghost: The Holy Catholick Church; the Communion of Saints; the Porgiveness of Sins; the Resurrection of the Body: And the Life everlasting. Amen.

The] A Demonstrative Article, added to the Substantive *Apostles*: Or to *Apostle's Creed*, which is reckoned but as one Substantive, (Page 62. Line 19.) (Page 53. Line 17.)

Apostle's] *Apostle* is a Substantive. By the additions of *s*, it is the Plural Number *Apostles*, (Page 47. Line 7.) and by the addition of the other *s*, it is made the Genitive Case, (Page 52. Line 12.) *Apostles*, but for better Sound sake, the first *s* is cut off, (Page 52. Line 28.) And an Apostrophy is added as *Apostle's*, (Page 54. Line 24.) *N. B.* *Apostle* comes from the Latin *Apostolus*, or the Greek *ἀπόστολος*, *Apostolos*, One that is sent. It is called the *Apostle's Creed*, because it was as some would have it, written by the *Apostles*; or at least as it is agreeable to the Doctrine deliver'd by the *Apostles*, or a Compendium of it.

Creed] A Compendium or Abstract of Things to be believed. From the Verb *Credo*, I believe: Which is the initial or beginning Word of the *Creed* in Latin.

I] A Pronoun of the first Person of the Singular Number, (Page 103. Line 26.) It is the Foregoing State of the Pronoun, because it comes before the Verb *believe*, (Page 104. Line 13 and 7.) *N. B.* In Saxon it is *ic*, Dutch *ich*, in German *Ich*.

Believe] A Verb. The Present Tense, or Time I believe, or I do believe. *Be* is a Preposition set before Verbs and Participles, &c. (Page 106. Line 6.) As in other Languages *Go* and *Ghe*. *N. B.* *Believe* is in Saxon *Geleafan*, in Dutch *Ghelooven* in German *Glauben*. And *Belieft* is *Geleafa*, *Ghelooft*, *Glaup*.

In God] Or on God, in the same Sense. *In* is a Preposition, (Page 83. Line 33.) *God* is a Substantive.

N. B.

N. B. The Saxons, as we say *God*, the Danes *Gud*, the Dutch *Goed*, the Germans *Gott*, which they derive from the German *Gutt*, *Good*.

The Father] As before.

All-Mighty] A Compound Adjective, of *All*, and *Mighty*, i. e. *Powerful*. *N. B.* For *All*, the Saxons say *Æl*, *Eal*, *Ealle*, *Alle*; the Danes *Øll*; the Dutch *Al*; the Germans *All*. Which come from the Greek *ὅλος*, *holor*. *Mighty* is formed or made from the Substantive *Might*, by the addition of *y*, for from Substantives, by adding the ending *y*, are formed Adjectives of Plenty, or Abounding, (Page 170. Line 27.) And *Might* comes from *May*, for which the Saxons said *Maeg*, the Dutch *Mach*, the Germans *Mag*. So the Saxons for *Might*, said *Mihre*, *Masht*, *Meast*; the Germans and Dutch *Macht*, the Danes *Maet*. So for *Mighty*, the Dutch say *Machtigh*, the Germans *Machtig*. So for *All-Mighty*, the Dutch say *Almachtich*; the Germans *Almachtig*; the Danes *Allmectig*.

Maker] A Substantive, signifying the *Doer*, for from *Make* comes the Verbal Substantive *Maker*, by adding the ending *er*, (Page 170. Line 18.) *N. B.* For to *Make* the Saxons say *Macan*; the Dutch *Maecken*, *Ma-ken*; the Germans *Machen*, the Danes *Mager*. All which from the Latin *Machinari*.

Of] A Preposition, and answers to the Genitive Case of the Latins, (Page 73. Line 1.) *N. B.* Perhaps it comes from the Latin *ab*, or the Greek *ἀπό*, *apo*, or rather *ἀφ*, *aph* put for *apo*.

Heaven and Earth] As before.

And in] As before.

Jesus Christ] *Jesus* is a Proper Name, or a Substantive Proper, (Page 42. Line 28.) *N. B.* It signifies a Saviour. *Christ* is also a Proper Name, and signifies Anointed.

His] Is the Genitive Case of *He*, the Pronoun of the Third Person Singular, and denotes the Male Sex, (Page 103. Line 18.) *His* is a Contraction of *Hee's*, (Page 55. Line 11. Page 106. Line 3.) *N. B.* The Saxons say *Hys*, *Hise*, *His*; Perhaps it comes from the Latin *his*.

Only]

Only.] Is an Adjective in this Place; for sometimes it is used Adverbially, p. 96. l. vi. *N. B.* It comes from *One*, for which the Saxons say *An*, *Ene*, the Dutch *Een*, the Germans *Eim* and the Scotch *eang*, *ane*; All from the Latin *Unus*, or the Greek *ἓς*, *heis*, *ἓν*, *hen*. From *one* comes also *mael*. For any the Saxons said *Anig*. Hence also *An*, *nl*, for which the French use *Un*. *An* and *One* have this Difference, that *An* is less Emphatical than *One*. p. 62. l. 20.

Son.] A Substantive. *N. B.* The Saxons say *Sunn*, the Dutch *Sone*, the Germans *Sohn*, the Danes *Son*, &c. p. 62. l. 21.

Our.] As before.

Lord.] A Substantive common, p. 42. l. 3. *N. B.* It is a Contraction of the Saxon *Hlaford*, which Dr. Wallis will have to come from *Hlaf*, whence our word *Loaf* and *fard*, which we now call *afford*.

Who.] or *which*. *Who* is spoken of Persons only, *Which* of Persons and Things, p. 104. l. 15, 29.

Was.] The Preter Time of the Verb *Am*, p. 135. l. 2. *I was*, *Thou wast*, &c. But here, *was* being join'd to to the Participle *Conceived*, denotes the first Preter Time of the Passive Voice, as the Latins call it, p. 147. l. 1. and 20.

Conceived.] A Participle Passive, from the Verb *Conceive*, by the Addition of the formative Termination *Ed*, p. 125. l. 17. *N. B.* *Conceive* comes from the French, and that from the Latin *Concipio*.

By.] A Preposition, signifying the Efficient Cause, p. 79. l. 22.

The Holy Ghost.] *The* as before. *Holy* see Hallowed; *Ghost* is a Substantive, it signifies *Spirit*, which Word we now use instead of *Ghost*. Tho' it is yet retain'd from antient Custom, as the Title of the *Holy Spirit*, least the common People should think there was some Change or Innovation in the Doctrine, if the Name was alter'd. But we do also say the *Holy Spirit*. *N. B.* But *Ghost* comes from the Saxon *Gast*, which the Dutch call *Gheest*, the Germans *Geist*. To this, the Word *Gust* has some Relation, denoting a violent Blast of Wind. But the Word *Ghost* is now more frequently

us'd to denote some Spectre or Apparition; For they thought formerly, as some do now adays, that Ghosts or Apparitions were very often seen, especially near Church-Yards and Sepulchres, and that they were the wandering Souls or Spirits of Dead Persons that had been murder'd, or that had hid Treasures which were not yet found out. From the Substantive Ghost by the Addition of *ly*, comes the Word Ghostly, that is, Spiritual, p. 172. l. 9. which is now also more frequently used. Hence also comes *ghostly*, terrible, frightful, like a Ghost, or like a dead Corps; for a *ghostly* Look is chiefly said of the Countenance of a dying Person. Also *A-gast* affrighted, as it were at the sight of a Ghost. To *gaze*, that is, to look attentively upon a Thing, as on somewhat new or unusual, from the Greek *αγαζομαι* agazomai to wonder or admire.

Born.] A Participle Passive from to bear, which makes in the Preter Tense *Bare* or *Bore*, Page 139. Table II. Whence comes the Participle *Baren*, p. 125. A. 25. and p. 137. l. 37. which by Contraction is made *BORN*, *Born*. N. B. Hence comes a *Bearn*, *Barn*, a Son, or Offspring (a Word common with the Scotch, and our North-Countreymen) also hence the Noun *Birch*, as it were *Bear's* or *Bear's* the third Person of the Verb to bear. To *breed* as a *breeding* Woman, or to *breed* up, that is, to *educate*, also *Breed*, *Offspring*, *Brat*, *Brood*, as a Brood of Chicken, and to *brood* have some Relation to this Word *bear*.

Of.] A Preposition, p. 73. l. 1.

The Virgin.] A Substantive. N. B. It comes from the Latin *Virgin*. *Maid*, *Maid*, or *Maiden*, is more an English Word, which the Saxons call *Moeden*, *Moegden*, the Dutch *Maecht*, *Maecht*, *Maeght*; the Germans *Magd*.

Mary.] A Substantive proper, p. 42. l. 27.

Suffered.] The Preter Tense of the Verb to suffer, which is made by adding the ending *Ed*, p. 113. l. 2, and 4. and it is thus formed, *I suffered*, &c. p. 142. l. 19. N. B. *Suffer* comes from the Latin *Suffero*. *Bear* *bare*, is more an English Word.

Under.] A Preposition, p. 19. l. 1.

Pontius Pilate.] Substantives proper.

Was.

Was.] As before.

Crucified.] A Participle Passive from *crucify*. *Was crucified* is the first Preter Tense of the Passive Verb, See, p. 147. l. 21. *N. B.* It comes from the French *Crucifier*, which from the Latin *Crucifigo*.

Dead.] An Adjective from *to dy*, whence also *Death*, p. 175. l. 27. *N. B.* The Saxons said *dead*, the Dutch *dood*, the Danes *Dod*, the Germans *Tod*, *Tode*.

And.] As before.

Buried.] A Participle, from *to bury*; *was buried*, is also the first Preter Tense of the Passive Verb, p. 147. l. 21. *N. B.* The Saxons say *Birian*, *Birygean*, *Byrgan*, *Bebyrgean*, *Belyrigian* to bury, and *byrged*, buried from *Beorg* a Hillock or Heap, which has some Affinity with the Germans *Berg* a Hill. But the Dutch say *Begrave* the Germans *Begraben*, from *Graf*, *Grab*, which we call *Grave*.

He.] A Pronoun of the third Person Singular, Page 103. l. 16. It is the Nominative Word to the Verb.

Descended.] The first Preter Time of the Verb *Descend*, p. 115. ll. 2. See the Formation of it, p. 142. l. 16. *N. B.* It comes from the Latin word *descendo*, to descend, that is, to go down, *descended*, i. e. went down, (from the old word *wend*) p. 140. Of the Sense of *De* in Composition, see p. 198. l. 19.

Into.] A Preposition, p. 84. l. 2.

Hell.] A Substantive. *N. B.* The Saxons say *Helle*; the Dutch and Germans *Hell*, *Helle*: Which come from the Saxon *Hellan*, to cover, whence also our Word *to heal*, or else from the Saxon *Hol*, *Hole*, *Hule*, or the Dutch and German *Hol*, which answer to our *Hole*. It answers to *Sheol* of the Hebrews, and *Hades* of the Greek; which Words are used for the Grave, as well as for *Gebenna* the Place of the Damned: Or here it is rather put indefinitely for the State of the Dead, which seems to be the Sense of it in this Place.

The.] A before.

Third.] Is an Adjective, and is call'd an Ordinal Number, as *Three* is a Cardinal Number, p. 64. l. 34. *N. B.* For *Three* the Saxons said *Drie*, *Dreo*, *Third* *drieda*, the Dutch *Drie*, *Dry*, *Dryde*, *Derde*, the Germans

Trey,

Trey, Drey for Three, Dritta, Tritte, Drift for Third; all from the Latin *Tres, Terina*, or else the Greek.

Day.] A Substantive. *The third day* is put by an Ellipsis see p. 220. l. 24. for *in the third day*, or *on the third day*. N. B. For *Day* the Saxons said *Doeg*, the Dutch *Dagb*, the Danes *Dag*, the Germans *Tag*.

He.] As before. It is the Nominative Word to the Verb, and comes before the Verb, p. 204. l. 10.

Rise.] Is the Preter Tense of the Verb *to rise*; It is an irregular Preter Tense, p. 146. N. B. *To rise* or *arise*, comes from the Saxon *Arisan*. The Dutch use the Word *Opstaen* in the same Sense, that is, *Up-stand* or *stand up*; but *to raise* is to make *to rise*.

Again.] An Adverb, from the Saxon *Agen*.

From.] A Preposition as before.

The Dead.] Here, as also before, the Substantive Persons or People may be understood.

He.] As before.

Sitteth] Is the Third Person Singular Present Tense, of the Verb *to Sit*; For the Third Person of the Present Tense generally endeth in *eth*, (Page 116. Line 14.) It is the Third Person Singular, because the Nominative Word *He* is so, (Page 212. Line 24.) *He* is the Third Person, (Page 103. Line 25.) *He* is here left out, because it was mention'd just before, as, *He ascended into Heaven*, and (He) *sitteth*; &c. (Page 221. Line 2.) N. B. *To sit*, in Saxon *Sittan*, in Dutch *Sitten*, in German *Sitzen*: All from the Latin *Sedeo*, or the Greek *εἶω, bezo*. And the Greek *εἶω, ἵω, bezo, hizo*, have the same signification as *out*, *to sit*, and *to set*.

On or At] A Preposition, (Page 86. Line 1. Page 78. Line 1.) *On*, signifies *at* or *nigh*: For we say *at the Right Hand*, or *on the Right Hand*.

The Right Hand] *Right* is an Adjective, and agrees with the Substantive *Hand*, (Page 94. Line 14.) and it is placed before the Substantive, (Page 94. Line 18.) N. B. *Right*, in the Saxon *Riht*; in Dutch and German *Recht*, and in Latin *Rectus*, from whence these Words do also come, the Italian *Ritto*, and the French *Droit*, or *Droict*, as it were *Directum*. *Right* has several Senses, as, *Right and Left*; *Right and Crooked*; *Right and Slop-*

ing,

ing, or Leaning; Right and Wrong, &c. Hand is a Substantive; Perhaps it was formerly *Gandt*, whence the French *Gant* and *Gantlet*. *Goropius Becanus*, is of this Opinion, who will have the Greek *γίγας*, a Giant, to be of the German Original, as it were *Gi-gant*, or *Wide-gant*, i. e. *Wide-band*.

Of God the Father Almighty] As before.

From thence] *From* is a Preposition, (Page 77. Line 17.) What a Preposition is, (See Page 71. Line 22.) It is here added to the Adverb *Thence*, (Page 77. Line 32.) *From* is here a sort of Expletive, (Page 167. Line 15. and 19.) *Thence* is an Adverb of Place, and signifies as much as, *from that Place*, (Page 158. Line 36.) For *Hence*, *thence*, *whence*, in some Places they say, *Herence*, *Therence*, *Wherence*. But this manner of expression is not to be imitated.

He shall come] *He*, as before. *Shall* is a Helping Verb, (Page 107. Line 21.) It is thus formed, *I shall*, *thou shalt*, *he shall*; Plural, *We shall*, &c. (Page 129. Line 6.) *Shall* and *Will*, denotes the Future Time, or the Time to come, (Page 129. Line 3.) *Shall* in the Third Person, does here Promise, but sometimes it Commands or Threatens, (Page 129. Line 12.) *Come* is a Verb; When two Verbs come together, the latter has the Preposition *to* placed before it, (Page 152. Line 18.) (This the Latins call the Infinitive Mood) but after the Helping Verb, (such a one is *shall*) and some few other Verbs, the Preposition *to* is left out, (Page 127. Line 28. Page 128. Line 1. 2, 3, 4.) *Come* makes in the Preter Time *Came*, (Page 140.) N. B. *Come* is in Saxon *Coman*, *Cy-man*; in Dutch *Komen*, in the German *Kommen*. This Infinitive Manner which we express by setting the Preposition *to* before the Verb, the Latins did by the Infinitive Mood, the Danes by the ending *er*; the Saxons by the ending *an*; and the Dutch and Germans by the ending *en*.

To judge] Is the Latter of two Verbs, and therefore has the Preposition *to* placed before it, (Page 152. Line 19.) This is call'd the Infinitive Manner. N. B. But *judge*, *to judge*, *judgement*, (as French *juge*, *juger*, *jugement*) are of Latin Original. *Deem* is more English, and

and Doom or Dome, as, Domes-day, the Day of Judgement ; Domes day Book.

The Quick] An Adjective, which is joined to its Substantive without any Difference of Case, Gender, or Number, (Page 94. Line 14.) Men, the Plural of Man is understood, (Page 49. Line 8.) Quick is now adays used chiefly to signify Swift, nimble, &c. but formerly (whence in the Creed it does now retain its antient Sense) it more often, and now it signifies Alive ; So that the Quick and Dead, is the Living and Dead. From Quick, comes the Verb to Quicken, (Page 170. Line 13.) But now for Quick, we generally use Living and Alive ; The Saxons for Quick said Cuice, Cuce, (for Q was not very usual with them) the Dutch Quick ; We say Quick-Silver, to pare the Nails to the quick, &c.

And the Dead] As before.

I believe in the Holy Ghost.] As before.

The Holy] As before.

Catholic] An Adjective, and signifies General, Universal. N. B. It is of a Greek Original *Catholicos*, in Latin *Catholicus* : The Saxons said *Allie*, from *Alle*, *Ael*, whence our Word *All*.

Church] A Substantive. N. B. For which the North Britains say *Kirk*, the Dutch *Kercke*, the Germans *Kirch*, *Kirche*, the Saxons *Cyric*. All which are Contracted from the Greek *κuriakos*, *kuriakos*, *κuriake*, *οικος*, or *οικια*, *oikos*, or *oikia*, being understood.

Communion] A Substantive from the Latin *Communio*, for Words in ion, are made Latin by casting away n, as, *Communion*, *Communio*, (Page 194. Line 37.)

Of Saints] *Of* is a Preposition. *Saints* is a Substantive of the Plural Number, which is made by adding S to the Singular *Saint*, (Page 47. Line 7.) It is put into the Plural Number, because it is spoken of more than one *Saint*, (Page 47. Line 5.) N. B. *Saint*, comes from the French Word *Saint*, which from the Latin *Sanctus*, *Holy*.

The Forgiveness] A Substantive made from the Verb *Forgive*, by adding the ending *ness*, (Page 175. Line 7.) Which sort of Words are often form'd from Adjectives, but very seldom from Verbs.

Of Sins] *Sins* is the Plural of the Substantive *Sin*, and is made by adding *S*, (Page 47. Line 7.) *N. B.* The Saxons say *Sinne*, *Synne*; the Dutch *Sonde*, *Sunde*, the Germans *Sund*.

The Resurrection] That is, the *up-rising*, or the *rising again*; It is a Substantive from the Latin *Resurrectio*, (Page 194. Line 37.) The force of *Re* in Composition, (See Page 201. Line 1.)

Of the Body] A Substantive from the Saxon *Bodige*.

And the Life] A Substantive. Hence comes the Verb *to Live*, (Page 170. Line 10.) Thence comes the Active Participle *Living*, (Page 124. Line 35.) and *Live-ly*, (Page 172. Line 9.) Also *Lifeless*, or *Liveless*, i. e. without *Life*, (Page 171. Line 20.)

Everlasting] It is a Compounded Adjective, or a Word made up of the Adverb *Ever*, and the Participle *Lasting*, from the Verb *to last*, to continue or *abide*, and *to last*, comes from the Adjective *last*, (Page 169. Line 15.) Which is a Contraction of *Latest*, the Superlative Degree of *Late*, (Page 99. Line 31.) *Life Everlasting*, and the Father Almighty for *Everlasting Life*, and the Almighty Father: Where you see the Adjective is put after the Substantive, (Page 94. Line 23.) *N. B.* The Saxons for *Late*; *Later*; *Latest*, or *Last*, say *Late*, *Lator*, *Latre*; *Latest*, *Latost*. The Dutch say *Laet*, and from their *Loteren*, *Leuteren*, comes our *Loiter*, to *delay*, to spend ones Time idly.

Amen] As before.

The Creed plac'd in the order of Construction, or in its Natural Order, with the *Ellipses*'s, or the Words that are left out.

I believe in Almighty God the Father (the) Maker of Heaven and Earth. And (I believe) in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, (who was) Born of the Virgin Mary, (who) suffered under Pontius Pilate, (who) was crucified, (who was) dead, and (who was) buried, He descended into Hell, He rose again from the Dead (People) (in or on) the third Day; He ascended into Heaven; And (He) sitteth on the Right Hand of Almighty God the Father; From thence He shall

shall come to judge the quick (People) and the dead (People). I believe in the Holy Ghost, (I believe) the Holy Catholick Church; (I believe) the Communion of Saints: (I believe) the Forgiveness of Sins: (I believe) the Resurrection of the Body: And (I believe) the Life Everlasting. Amen.

The Fourth P R A X I S.

THIS *Praxis* is added to shew the Beauty of our Language, which has Words wherein is to be found a great Likeness or agreement in the Letters to the Thing signified: Likewise to show the peculiar force or expressiveness of a great many single Words, (Page 177. Chap. III.)

A certain *French Gentleman* praising the happiness of his Native Language, which had Words which imply'd a Likeness to the Thing signified: At the same time finding fault with the *English Tongue*, as not being able to do the like; He propos'd the following Verses to Dr. Wallis:

*Quand un Cordier, cordant, veult corder une corde;
Pour sa corde corder, trois cordons il accorde;
Mais, si un des cordons de la corde descorde,
Le cordon discordant fait descorder la corde.*

Which Dr. Wallis thus render'd into *English Verse* making use of the pure *English Word Twist* (contrary to the expectation of the *French Gentleman*) instead of the *French Word Cord*.

*When a Twister, a-twisting, will twist him a twist;
For the twisting of his twist, he three twines doth intwist;
But if one of the twines of the twist do untwist,
The twine that untwisteth, untwisteth the twist.*

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Afterwards the Doctor added four Verses more.

*Untwirling the twine that untwisteth between,
He twirls, with his twister, the two in a twine;
Then, twice having twisted the twines of the twine,
He twitcheth, the twine he had twined, in twain.*

Afterwards he added four more.

*The twain, that in twining, before in the twine,
As twins were intwisted; he now doth untwine.
'Twixt the twain inter-twisting a twine more between,
He, twerling his twister, makes a twist of the twine.*

OF SPEECH:

O R,

*Of the Formation or Genuine Sound of all
Letters : Written in Latin by the Learn-
ed Dr. Wallis.*

S E C T. I.

Of Speech and its Affections.

EVERY body knows that *Words* join'd together make *Sentences*, and that *Syllables* join'd together make *Words*, and that *Letters* join'd together make *Syllables*: *Sentences* also are again resolv'd into *Words*, *Words* into *Syllables*; and *Syllables* into *Letters*. And seeing the *Analysis*, or Resolution of *Words* is terminated in the *Letters*, as it were in the first *Elements*, where

where the *Analysis* or Resolution can go no farther (for which reason the Letters are called *Στοιχεῖα*, *Stoichia*, or *Elements* by the Grecians) A Letter may be said to be a Simple or uncompounded Sound in a Word, which cannot be divided into any more simple Sounds. And it is generally mark'd by a particular Character. But if any had rather have it, that a Letter is not a simple Sound it self; but a Character which marks a simple Sound; he is at liberty to enjoy his Opinion.

For the Greek Word *Γράμμα* *Gramma* comes from *Γράφω* *Grapho*, a Word which signifies to write, and the Latin Word *Litera* a Letter, comes either from *Lineando*, as *Scaliger* will have it, or, as the Word *Linea* a line does, from *Linendo*; so that both signifie that which is written or mark'd on Paper.

But if there be any Character that does not entirely express a simple Sound, but a Sound compos'd or made up of two or more Sounds, and may be resolved into as many Sounds; we cannot so properly call that Character a Letter, as an *Abbreviation* of several Letters, or a *Contraction* of Letters into one Note or Mark, containing in it self so many Letters as its Power contains simple Sounds. This is plain and evident, from the Latin *Æ*, *X*, the Greek *Ξ*, *Ψ*, *Ϟ*, the Hebrew *שׁ*, and others, for they are compos'd of *Ct*, *Cs*, *Ks*, *Πs*, *Σs*, *Δs*.

On the other Hand, a simple Sound, altho' it be written perhaps by different Characters, is to be reckon'd but as one Letter. For *Th*, *Ph*, are as well as *Θ*, *Φ*, *F*, but simple Letters.

The chief Instruments of Speech are the Lungs, the Larynx, or Top of the Windpipe, with all the Parts adjacent, *Aspera Arteria* or Windpipe, also the Tongue, Nostrils, the Lips, and the several parts of the Mouth.

The Breath or inspired Air, which does as it were furnish the Matter of the Voice or Speech, is blown from the Lungs through the Windpipe. For from the various Collision (striking together) of this Air or Breath, arises the Variety of Sounds, both as to their Tones and Articulation. And this Variety of Sounds comes not from the Lungs, but from other Causes, as

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we shall show afterwards. For all the Variation that Sounds receive from the Lungs, is only according to the greater or lesser Force, with which they send out the Breath, by which the Voice becomes more or less strong and sonorous or loud. For the Lungs perform in Speech, what the Bellows doe in an Organ.

The Variety of Tones, as far as they relate to Gravity or Acuteness, that is, are flat or sharp, arises from the *Aspera Arteria* or Windpipe. For as in a *Tube* or *Flute*, so in the *Windpipe*, the longer and smaller it is, the Tone will be sharper or smaller, and the larger and shorter it is, the graver and bigger will be the *Tone*. Hence proceeds, at least in some Measure, the Variety of Tones in the Voices of several Men, or even of the same Man in the different Ages of their Life: But this Variety of Tones, arises chiefly from the *Larynx* or Knot of the Throat. For, as the small Cleft or Chink of the *Larynx*, doth more or less open, the *Tone* of the Voice is more Grave or Flat, or Acute and Sharp. And this is the Seat of all Musical Modulation.

From the same Place or Seat we must fetch the Reason of the Difference between a *soft Whisper* and loud or *open Talk*. For if in speaking, we make a tremulous Concussion of the *Larynx* and Windpipe, it produces by reason of their extension, open or loud speaking; but when the *Larynx* and Windpipe, are less stretch'd, and more close, that Sound is commonly call'd *Whispering*.

But all the Letters are not capable of this Diversity or Difference of Sound, but only those which we call Vowels, Semivowels or Half-Vowels, half-mutes, and such as come from half Mutes: For *P, T, C, (or K)* and their Aspirates, never admit of that Concussion, nor is their Sound in open *Speech*, different from what it is in a *Whisper*.

To this Seat we may refer Hoarseness, often the Companion of a Catarrh, which hinders that Concussion of the *Larynx* and the Windpipe.

The Articulation of Words, or the Formation of the several Letters, then begins, after that the Breath

has

has pass'd the *Larynx*: And is almost wholly perform'd by the Nostrils, Mouth, Tongue and Lips.

But of the Letters, some are call'd Vowels others Consonants.

S E C T. II.

Of the Vowels.

IF we judge by, or regard the Characters only, the Number of *Vowels* is not the same among different Nations. But it is generally granted, that there are more Sounds of Vowels, than there are Characters to express them by. I therefore am of Opinion, that they ought to be distinguish'd into these three Classes, *Guttural* or Throat Sounds, *Palatine* or Sounds of the Palate and *Labial* or Sounds of the Lips; as they are form'd or made by the Throat, the Palate, or the Lips. To which the same Number of *Arabian Vowels*, *Phatha*, *Kezra*, *Damma* do answer, and which are form'd in the same Seat or Parts: Also the three *Hebrew Letters* *Vau*, *Fod*, & *Aleph*, which they call *Matres Lectionis*; And it is believ'd that they formerly, before the Invention of the Points, supply'd the place of all the Vowels.

But if we reckon the Number of Vowels, (as we ought to do) according to the Number of Vocal Sounds, as they are now adays Sounded, their Number will be Nine, viz. Three in the *Throat*, three in the *Palate*, and as many in the *Lips*, according to the threefold manner of opening the Mouth in those several Seats or Places, that is, by a larger, middle or less degree of opening it. The *Guttural* or Throat Letters are formed in the top or upper part of the *Throat*, or in the lower part of the *Tongue* and *Palate*, by a moderate compression of the Air or Breath.

And if the Breath goes out with a larger or wider opening of the Mouth; the *German a*, or the open

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is formed. Neither do the *Germans* alone, but the *French* and some other Nations, most commonly pronounce their *A* with the same Sound. The *English* expresses that Sound, when short, by short *E*; but when it is long, by *au* or *aw*, but very seldom by *A*. For, in *fall*, *folly*; *call*, *collar*; *laws*, *loss*; *cause*, *cost*; *aw'd*, *odd*; *saw'd*, *sodd*; and in many such like Words, there is the same Sound of the Vowels heard in both Syllables, only in the first it is long, and in the last the Sound is short.

In this same Place, but with a more moderate opening of the Mouth, is formed the *French E* Feminine, with an obscure Sound. Nor does the Formation of this Vowel differ, any other Ways, from the Formation of the foregoing open *A*, than that the Mouth is more contracted in this, than in the former, but less than in the Formation of the following Vowel *O*.

This Sound the *English* scarce any where own, unless when the short Vowel *E* immediately preceeds the Letter *R*, as *Vertue*, *liberal*, *liberty*, &c. And this is thus sounded, not because it ought to be so, but because it can scarce be pronounc'd otherwise; for one may, if it can be done without Trouble, pronounce *E* there, with a brisk or Masculine Sound.

In the same Seat, but with a less opening of the Mouth is form'd *o* or *u* obscure: It differs from the *French e* Feminine, only in this, that the Mouth being less opened, the Lips come nearer together. The *French* have this Sound in the last Syllable of the Words *Serviteur*, *Sacrificateur*, &c. The *English* do most commonly express this Sound by short *u*, as in *turn*, *burn*, *dull*, *cut*, &c. And sometimes pronouncing after a careless manner, they express this Sound by *o* or *u*, as in *Come*, *some*, *done*, *company*, *Country*, *couple*, *covey*, *love*, &c. In some others, to which they ought to give another and more just Sound. The *Wesh* generally mark this Sound by *y*, only that they Sound this Letter in the last Syllables of Words as *i*.

The *Palatine* Vowels are formed in the *Palate*; the Air or Breath being moderately compress'd between the middle of the *Palate* or *Tongue*: Namely when the

P

Hollow

Hollow of the *Palate* is made less by the elevation, or raising of the middle of the Tongue, than it is in the Pronunciation of the *Guttural*, or Throat Letters. And these are of three Sorts, according as the said Hollow is enlarg'd or lessen'd: Which Diversity or Difference may be made Two several ways. Either by contracting the Mouth, the Tongue remaining in the same Posture; or by lifting up the middle of the Tongue higher, to the Fore-Parts of the *Palate*, the Mouth or Lips remaining in the same Posture or Position: But it is the same Thing which way soever you do it, or if you do it both Ways.

The *English* slender *a*, is form'd or made, by a greater opening of the Mouth; as in *Bat, bate; Pall, pale; Sam, same; Dam, dame; Bar, bare; Ban, bane, &c.* This sound differs from the flat or open *A* of the *Germans*, in this Respect, that the *English* raise up the middle of the Tongue, and so compress the Air or Breath in the *Palate*; but the *Germans* depress or keep down the Middle of the Tongue, and so compress the Breath or Air in the Throat. The *French* expresses this Sound, when *E* goes before *M* or *N* in the Syllable, as in *Entendment, &c.* The *Welsh* pronounce their *A* with this Sound; In the same Seat, but with a moderate or lesser opening of the Mouth, is form'd the *French E* masculine, with a brisk and sharp Sound, as the *English Italians, Spaniards* and others, are us'd to pronounce this Letter. For it has a middle Sound, betwixt the foregoing Vowel (slender *A*) and that (slender *I*) which will immediately follow to be spoken of. The *English* expresses this Sound, not only by *E*, but also when it is made long, by *Ea*, and sometimes by *Ei*, as *The, there, these, sell seal, tell, teal, steal, set, seat, best, beast, red, read, receive, deceive.*

But the Words written with *ea*, would be more rightly pronounc'd, if to the Sound of *e* long, the Sound of the *English a* most rapidly pronounc'd, were added; as it is very probable they formerly were, as they are still in the Northern Parts. And the Words which are written with *ei* might be more rightly pronounc'd, if the Sound of each Letter were mix'd in pronouncing.

In the same Seat, but yet with a lesser Opening of the Mouth, is formed slender *I*, which is very common among the *French*, *Spaniards*, *Italians* and most other Nations. This Sound, when short, the English expresses by *I* short; but when it is long, they write it for the most Part, by *ee*, oftentimes by *ie*, and also by *ea*; as in *fit*, *see't*, *fit*, *feet*, *fill*, *feel*, *field*, *steel*, *ill*, *eel*, *in*, *Inne*, *fin*, *seen*, *friend*, *fiend*, *near*, *dear*, *hear*, &c. Altho' some of those words that are written with *ea*, would be better written with *ee*, and others with a Masculine, adding to it the Sound of slender *A*, very rapidly, or swiftly pronounc'd. The *Welsh* expresses this Sound not only by *I*, and in the last Syllable by *I*, but also by *U* which Letter they always pronounce with this Sound, and they express the Diphthongs *au*, *eu*, like *ai*, *ei*.

The *Labial* or Lip Vowels, are made in the Lips, being put into a round Form or shape; the Breath being there moderately compress'd. There are also three different Sorts of these Vowels, as of the former.

The round *O* is form'd by a greater opening of the Lips, with which Sound most People pronounce the Greek Ω . The *French* give this Sound to their *au*. The English also, do almost always thus pronounce their long *o* or *oa*, (the *a* as it were not being now adays sounded in pronouncing, and of which we may pass the same Judgment, as we have just now pass'd, concerning *ea*) as, *one*, *none*, *whole*, *hole*, *coal*, *boat*, *oar*, *those*, *chose*, &c. But when *o* is short, it is most commonly express'd by open *e* (of which above) but very seldom by round *O*.

In the Lips also by a moderate or Middle opening, is formed the fat or gross *U* of the *Germans*, which Sound is used by the *Spaniards*, *Italians* and several other Nations. The *French* expresses this Sound by *ou*; the *Welsh* by *w*; the English for the most Part, by *Ou*, and but now and then by *u* or *ou*; as, *foot*, *short*, *full*, *fool*, *pull*, *pool*, *good*, *stood*, *wood*, *woo'd*, *mood*, *mourn*, *course*, *source*, *could*, *would*, *should*, &c. But *doe*, *goe*, *move*, &c. are better pronounc'd by round *O*, than by the gross or fat *u*.

In the same Seat or Place, but yet, with a lesser Opening of the Mouth, is formed slender *u*; well known both to the English and French. The English every where pronounce their long *u* with this Sound, and sometimes *eu* and *ew* are thus pronounc'd, which would be better pronounc'd, by preserving the Sound of *E* Masculine: As, *Muse, Tune, Lute, dure, mute, new, brew, knew, &c.* Foreigners would learn the Sound of this *u*, if they endeavour'd to pronounce the Diphthong *iu*, namely by putting the slender *i* before the Letter *u* or *w*, as in the *Spanish* Word *Ciudad*, which signifies a *City*: But this is not entirely the same Sound, tho' it comes very nigh to it; for *iu*, is a compounded Sound, but the English and French *u*, is a simple Sound. The *Welsh* commonly express this Sound by *iw, yw, uw*, as in, *Lliw, Coulour; Llyw, the Rudder of a Ship; Duw, God*; and in a great many other Words.

I acknowledge these nine sounds to be Vowels, but I do not know any more: For the English broad *I*, I do not reckon to be a simple Sound; yet I do not deny, but that there may be among some Nations, or that Posterity may discover, more Vocal Sounds, or Sounds of Vowels, in each Seat of the Voice, than those three Sorts that I have taken Notice of: And so it is possible that there may be some intermediate Sounds, such perhaps as the French *e* Neuter is, when betwixt the *Palatine* Vowels slender *a* and *e* Masculine. For the Measure of the Aperture or Opening of the Mouth, is like a continued Quantity, which is divisible in *infinitum*. For as in the numbring of the winds, at first they reckon'd but *four*, afterwards *twelve*, and now at last they reckon *Thirty two*: So likewise, whereas the *Arabians*, and perhaps the antient *Hebrews*, number'd but *three* Vowels that is, *one* in each Seat, we do now plainly observe three Vowels in each Seat, which may plainly be distinguish'd from one another; and who knows, but that Posterity may mix or place many intermediate Sounds among these.

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But all these Vowels are capable of being made long or short, and hence arises the difference of Quantity in long and short Syllables: Altho' some of these are very seldom made long, as obscure *o* and *e* Feminine; others are very seldom made short, as round *o*, and slender *u*, at least in *English*.

But the Consonants also are capable of being made long, especially those that come nearest to the Nature of Vowels, except *p*, *t*, *k*, or hard *c*, which are entirely Mute; neither do they make any Sound of themselves, but only modify [Proportion, or give measure] to the Sound of the foregoing or following Vowel.

SECTION III.

Of the Consonants.

AS we have divided the Vowels into three Classes or Ranks, so we have made a threefold Division of the Consonants, namely into Labial, or Lip Consonants, Palatine or Palate, Guttural, or Throat Consonants, as they are formed or made in the Lips, the Palate or Throat: Namely while the Breath being sent from the Lungs, is intercepted in these Seats or Places, or at least is very strongly compressed.

But it is also remarkable, that there may be observ'd a threefold Direction of the Breath. It is; 1. Wholly directed to the Mouth, that is, it seeking a Passage, or going out by the Lips: Or, 2. It is almost wholly directed to the Nostrils, and seeks a Passage out thence; Or lastly, this Direction of the Breath is, as it were equally divided betwixt the Mouth and the Nostrils. But I believe this diversity of the Direction of the Breath, does wholly proceed from the various Position of the Uvula [or the piece of Flesh that shuts the Wind-pipe.]

Since therefore the Breath being sent out after this threefold manner, may be perfectly intercepted thrice

in each of these three Seats ; there are Nine different Consonants which derive their Original from them, and which for that reason we shall call Primitive, or *Clos'd* [shut] Consonants : But if the *Breath* be not perfectly intercepted in these Seats, but only more straitly compress'd, finding out a Passage tho' with some difficulty, there are form'd the Sounds of divers others Consonants, according to the various manner of Compression, which Consonants we shall call Derived or *Open* Consonants.

If the *Breath* directed through the Mouth to the Lips, be intercepted thro' the closing of the Lips ; the Letter *P* is formed, the Greek *Π* ; and the Hebrew *Pe* ; the *Arabians* have not this Letter, but substitute or put in its place either *Be*, or *Phe* ; the *Persians* besides this *Phe* of the *Arabians*, have also their *Pe*, which they distinguish from *Be*, by putting three Points under it. But if the *Breath* reaches not the Lips, but be wholly intercepted in the *Palate*, or which is all one, to the Roots of the Upper Teeth, the Consonant *T* is form'd ; the Greek *Τ* ; the Hebrew *Teth* ; and the Arabian *Te*, or *To*. But if the *Breath* does not reach so far, but be intercepted at the Top of the Throat, the hinder part of the Tongue being mov'd to the hinder part of the *Palate*, *k* or hard *c* is form'd, and the Greek *κ* ; the Hebrew *Caph* and *Koph* ; the Arabian *Keph* and *Caph*. And with this Sound the *Welsh* always pronounce their *c*. But we call these three Consonants absolute or meer *Mutes*, because they make no Sound of themselves, or indeed can make any, for the *Breath* can no way get into the free Air, for it has no Passage either to the *Nostrils*, or by the Mouth.

If the *Breath* equally divided between the *Nostrils* and the Mouth, be intercepted by the closing of the Lips, the Consonant *b* is form'd ; the Greek *Beta* ; the Hebrew *Beth* ; with a *Dagesh* ; the Arabian *Be* ; If the *Breath* thus equally divided be intercepted in the *Palate*, *D* is form'd ; the Greek *Delta* ; the Hebrew *Daleth*, with a *Dagesh* ; the Arabian *Dal* ; as also *Da* and *Dad*. But if the *Breath* be thus intercepted in the Throat, that is, between the hinder part of the Tongue and

and *Palate*, *G* is form'd; the *Greek Gamma*, the *Hebrew Gimel* with a *Dagesh*; the *Arabian Gain*, not *Jim*, tho' that Letter has some Affinity with it. The *Welsh* do always give this Sound to their *g*. And these Consonants I call *Half-Mutes*; for they make but a little Sound in the *Nose*, which can be heard by it self without the help of the Sound of any other Letter.

But if the whole *Breath*, or the greater part of it be directed to the *Nostrils*, striking in its Passage the Air that remains in the Hollow of the *Mouth*, the *Lips* being just clos'd, *M* is form'd; the *Greek My*; the *Hebrew Mem*; the *Arabian Mim*. But if this Closing be made in the fore-part of the *Palate*, *N* is form'd, the *Greek Ny*; the *Hebrew* and *Arabian Nun*. But if this Closing be in the hinder part of the *Palate*, that Sound is form'd which the *Greeks* express by *Gamma*, before *K*, *γ*, *χ*, *Ξ*; And the *Latins* of old by *g*, as, *Agchises*, *ageps*, *aggulus* for *Anchises*, *anceps*, *angulus*, as, *Priscian* and *Varro* affirm. But now *n* is written before those Consonants, especially in the same Syllable, namely *k*, *g*, *x*, also *c*, *g*, *ch* pronounc'd with a hard or natural Sound. For the Sound of *n* in *thin*, *Sin*, *in*, differs from that in *thing* *think*, *sing*, *single*, *sink*, *ink*, *lynk*, &c. Also *n* has a different Sound in *band*, *band*, *ran*, from what it has in *hang*, *bank*, *rank*, &c. And in the same Words the Sound of this Letter is varied, according to the division of the Syllables: For *n* has a different Sound in *Lon-ger*, *strong-er*, *anger*, *drin-ker*, *in-gruo*, *con-gruo*, from what it has in *Long-er*, *strong-er*, *ang-er*, *drink-er*, *ing-ruo*, *cong-ruo*. Also, while some pronounce *in-quam*, *tan-quam*, *nunquam*, &c. others pronounce them as if written *inq-wam*, *tanq-wam*, *nunq-wam*, or *ink-wam*, *tang-wam*, *nunc-wam*. In the former Words when *n* is Sounded, the extremity of the *Tongue* always strikes the fore-part of the *Palate* near the *Roots* of the *Upper Teeth*; but in the latter, the same extremity of the *Tongue* rather bends to the *Roots* of the *Lower Teeth*, but the hinder part of the *Tongue* is rais'd to the hinder part of the *Palate*, and there intercepts the Sound; for it

is form'd in the Mouth after the same manner as G, but it has the same direction of the Breath with *n*. And this is the Sound, if I am not mistaken, with which many would have the *Hebrew* *Y* (*Gbnajin*) pronounc'd, when they teach us to pronounce it by *ng*, *ngb*, *gn*, *ngbn*, &c. whereby they imply a sort of Sound, which does not perfectly agree either with *n* or *g*, but has somewhat that is common to both. And I do not know whether the *Spaniards* mean the same Sound or not by their *n* with this mark over the Head.

I call these three Consonants *Half-Vowels*, because they have a greater Sound, than those which we call'd *Half-Mutes*.

But these nine Consonants, that I have treated of, are form'd by a total interception of the Breath, so that it has no Passage through the Mouth: For which reason we have call'd 'em *Clos'd Consonants*. But if the Breath straitly press'd, find a Passage or way out, tho' with some difficulty, the same formation remaining, those Consonants are form'd which we call *open ones*, which are the *Aspirates* of all those, except the *Half-Vowels* from whence they are deriv'd: But the more *Subtle* and *Thin* Consonants are form'd, if the Breath goes out by an oblong Chink; but the more *Gross* or *Fat* are form'd, if the Breath goes out as it were by a round Hole. But they are refer'd to the same Classes or Sorts with the *Clos'd* ones their Primitives, with which they have an Affinity, or are near a-kin. But I subjoin or add no Aspirate Letters to the *Half-Vowels*; not that there is no Sound when the Breath breaks from one in pronouncing them, but because that Sound has not as yet, as far as I can discover, obtain'd a place in the number or List of Letters: For it either expresses the *Lowing* of an Ox, or the *Sighing* of a Man; the first, if it be made in the Lips, but the last, if in the Palate or Throat.

When we are going to pronounce the Letter *P*, if the Breath escape the Mouth, then is form'd its Aspirate *For Ph*; that is the *Grecian* *φ*, the *Arabian* and *Hebrew* *Phe*, and the *Welsh* *ff*. Neither does it much matter whe-

ther

ther the Breath goes out by a little Chink or a round Hole. Tho' that way a Sound more *subtil* and *fine*. and this a more gross one be heard; yet, the Difference is so little between them, that I believe they are in no Language distinguish'd by distinct Letters.

In our going to pronounce *B*, if the Breath goe out by a *Chink* it forms the English *V* Consonant, and the Hebrew *Beth*; the Spaniards also, sometimes give the same Sound to *B*, pronouncing the Letters *V* and *B* promiscuously, or one for the other. The *Welsh* expresses this Sound by *F*, as they did the foregoing one by *Ff*. The *English-Saxons* either had not this Sound, or wrote it by *F*, for they us'd no *V* Consonant, and they wrote many Words with *F*, as the English did after them, for some Ages, which are now written with *V*, as well as those that are now written with *F*; as, *Gif*, *Heofon*, &c. which are now written *give*, *Heaven*. The *Arabians* and *Persians* have not this Sound, but the *Turks* pronounce their *Vau* with this Sound; and as some do the Hebrew *Vau*, which some think more properly pronounc'd as the *Arabians* *Wau* or *W*. And I don't doubt, but that the *Eolic Digamma* had the same Sound; for before the *Greeks* had the Character ϕ , there was no need for the Invention of a new one, to express the same Sound. Besides, *Priscian* owns, that the *Latins* formerly pronounc'd *F* after the same Manner; namely with the same Sound with which, afterwards, the *V* Consonant was pronounc'd; so that at last, the Sound of the Letter *F*, pass'd to the Sound of ϕ or *ph*.

But if the Breath goes out through a round Hole, that is, the Cheeks being contracted, and the Mouth made round, the English *W* and the Arabian *Wau* is formed. With which Sound many would have the Hebrew *Vau* to be pronounc'd. But the German *W* if I am not mistaken, has a Sound compounded of this, and the former Letter; that is, by placing that before this, so that what the *Germans* would write with *Wa*, the *English* would write *Vwa*. This Sound does not much differ from the *English* *Oo*, the *French* *Ou*, the German *U* very rapidly pronounc'd, for which Reason it has been reckon'd by some as a Vowel, when it is really

really a Consonant, altho' it is very near a-kin to a Vowel. The *Welsh* write that Vowel, as well as this Consonant with the same Character, *W*; that is, when it is a Vowel it has an Accent over the Head of it, and is sounded long; otherwise it is often taken for a Consonant, and is pronounc'd short; as, *gwydd*, (a Word of two Syllables) a *goose*, *gwydd* places set with Trees (which is a Word of one Syllable) *gwyr* crooked, *gwy'r* Men. In Latin Words, as often as this Sound is added to the Letters *f*, *q*, *g*, as in *suadeo*, *quando*, *lingua*, &c. it is reckon'd by most People as a Vowel, and even by those Persons, who are for making it a Consonant in these English Words *wade*, *perswade*, *swade*, &c. and yet the Sound is the very same in both Places. But in the Diphthongs *au*, *eu*, *ou*, rightly pronounc'd, the subjoin'd or added Vowel, is no other than this very Consonant: Of which Matter our learned and acute Gataker may be consulted in his Treatise *De Bivocalibus*, or *Of double Vowels*.

But when the same famous Person asserts, as several other great Men do, that the *V* Consonant of the *Latins* was formerly always pronounc'd with the same Sound, as it is now in some Nations pronounc'd: I do in some Measure, assent to or believe it; that is, in some particular Words, but that it had the same Sound in all Words, is what I durst by no Means affirm. For I am rather enclin'd to believe, that both Sounds, not only the modern, but the antient Sound was affix'd to the same Character; that is, that some Words were sometimes promiscuously pronounc'd, in different Places, and by different Persons: And I am more particularly induc'd to think so, because I see that several Latin Words which are written with *V* are when translated into Greek, written with β Beta, and sometimes with α ou, and this formerly prevail'd. For I see no Reason, to give an Instance, why *Flavius* shou'd be written in Greek, and that always, $\phi\lambda\alpha\upsilon\iota\varsigma$ rather than $\phi\lambda\alpha\beta\iota\varsigma$, and the same may be said, of a great many other Words, unless the Consonant *V* should come nigh to the Sound of the *Eolic Digamma*: Especially, since it is agreed upon, that the *V* Consonant

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nant in many Words, had its Origin from the *Eolic Digamma*. For who can assign any other Reason why in the Latin Words, *video, vis, vesper, vinum, venter, vestis, vescor, venetus, &c.* there should be the *v* Consonant, which in the Greek Words, *ἔδω, ἴς, ἔσπερ, ὄϊν, ἔντερον, ἔδνη, ἔδω, ἔβη, &c.* does not appear; only that the *Eolians* were wont to prefix their *Digamma* to this Sort of Words? Neither need any Body wonder, that the Latin Tongue, which was then their *Mother Tongue*, should share the same Fortune with other *Mother Tongues*; namely, that the Pronunciation of the same Letter, is not every where regular and constant. And perhaps the Sound of the Hebrew *Vau*, was not every where the same, therefore in Greek we read *Δαβίδ*, not *Δαυίδ*. But this is evident as to *Shin*. *Judg. 12. 6.*

But when we are about to pronounce *T*, if the *breath* goes out very grossly or thick, and as it were by a *hole*: the Greek *Θ* *Theta* is form'd, the Hebrew *Thau*, the Arabian *The*, that is the English *Th* in the Words *thigh, thin, thing, thought, throng, &c.* The *Anglo-Saxons* formerly express'd this Sound by the Note *þ*, which they call'd *Spina*, or *The Thorn*. The *Welsh* always write it by *Th*.

But if the *Breath* go more subtilly or thinly out of the Mouth, and as it were by a *Chink*, that part of the Tongue which is next to the extremity, being lifted up, that the *Breath*, may as it were be flatted or thinned, and press'd into a wider, but less gross or thick Form, the Greek *Σ* *Sigma* is form'd, the Hebrew *Samech* and *Sin*, the Arabian *Sin* and *Sad*; the Latin and English *S*, that is pronounc'd with a sharp and hissing Sound, as in the Words *yes, this, us, thus, his, less, send, strong, &c.* With this Sound we also pronounce soft *C*, that is, before *E, I, Y*, as in, *grace mercy peace, since, principal, &c.* The French sometimes pronounce *C* with the same sound before the other Vowels, but then they commonly mark it with a Tail, as in *Garçon a Boy, &c.*

But when we would pronounce the Letter *d*, if the *Breath* break in a grosser manner, and as it were by a *Hole*, then the Arabian *Dhai* is form'd, the Hebrew *Daleth*,

Daleth, and the softer *D* of the *Spaniards*, that is, as that Letter is pronounc'd in the middle and end of Words, as in *Majestad*, *Trinidad*, &c. The *English* write this Sound as they do another, which we have nam'd a little above, that is by *th*, as in the Words *thy*, *thine*, *this*, *though*, &c. The *Saxons* formerly wrote that Sound by *o*, but this by *D*, *ð*, as is evident from their Writings, tho' they sometimes confounded these Characters; but in following Ages the *English* made use of the same Character *p* for both Sounds, which by degrees degenerated into *q*, which is seen in a great many Manuscripts in those Words which are now written with *th*. And hence came the fashion, which now often prevails of writing the Abbreviations *ye*, *yt*, *yu*, for *the*, *that*, *thou*, &c. The *Welsh* expresses the former Sound by *th*, the latter by *dd*, only some will have it that it had better be written with *dh*, but they have not been able to get this old manner alter'd. But we, as has been said, write each Sound indifferently with *th*: But erroneously, since neither of them is a compounded Sound, but manifestly a simple one, differing almost in the same manner from the Sounds of the Letters *t* and *d*, as *f* and *v* do from the Sounds of *p* and *b*. But I acknowledge that by the same reason, that *ph* is written for *f*, *bh*, *th* and *dh*, might be also written: That is, that the Affinity or Relation, and the Derivation of the Aspirate Letters might in some part be shewn. But it is plain from the following Words, that the genuine Sound compos'd of these Letters, is different from the Sound of the Aspirate Letters; as, *Cob-ham*, *Chat-ham*, *Wit-ham*, *Mait-ham*, *Wad-ham*, *Wood-house*, *Shep-herd*, *Clay-ham*, *Mess-ham*, &c. And so we find quite different Sounds in *Oc-ham*, *Block-head*, *Hog-herd*, *Cog-hill*, *Hous-hold*, *Dis-honour*, *Mis-hap*, *Dis-honest*, *Dis-bearten*, *Mas-ham*, *Caus-ham*, *Wis-heart*, &c. than in those Words which we commonly write with *ch*, *gh*, *sh*; But the *French*, the *Dutch*, and several others, do not at all, or very little, pronounce either of those Sounds which we write with *th*: And while the *French* endeavour to pronounce it, they say *t*, the *Dutch*

Dutch d, and some others *s*. Yet it is not difficult to pronounce these genuine Sounds, if a Person will be pretty careful to observe the manner of their Formation: For all the parts of the Formation are the same as if we were going to pronounce *t* and *d*, only here we suffer the Breath to go out of our Mouths, but in *th*, &c. we do not: We ought also to take care that we do not, through want of attention let the part of the Tongue next to the extremity of it rise a little, and so form the Letters *s* and *z*, for as *s* is to *t*, so is *z* to *d*, as we shall now show you.

But if when you are going to pronounce *d*, you extrude or let out the Breath in a more Subtle manner, as it were by a Chink, the part next to the extremity of the Tongue being to that end raised, or lifted up, the *Latin z* is form'd the *Greek ζ*, the *Hebrew Zain*, the *Arabian Ze*, which Sound the *English* expresses by their *z*; but they as well as the *French* sometimes give the same Sound to *s*, especially when it comes between two Vowels, and at the end of a Word, as in *Pleasure*, *Ease*, *Laws*, &c. And when a Noun having hard *s* in the last Syllable becomes a Verb, then this Verb is pronounc'd with soft *s*, that is with *z*; So a *House*, a *Louse*, a *Mouse*, a *Price*, *advise*, *close*, *Brass*, *Grass*, *Glass*, *Grease*, a *Fleece*, end in hard *s*; but to *House*, to *Louse*, to *Mouse*, to *Prise*, to *advise*, to *close*, to *braze*, to *fleeze*, &c. are pronounc'd with soft *s* or *z*. But there are also other Letters that have an Analogous or like manner of softening; for from the Nouns, *Wife*, *life*, *strife*, *half*, *calf*, *safe*, *breath*, *cloth*, pronounc'd with a harder Sound, come the Verbs to *Wive*, to *live*, to *strive*, to *halve*, to *calve*, to *save*, to *breath*, to *cloth*. The *Italians* sometimes pronounce *z* very strong, especially when it is doubled, like the *Hebrew Tzade*, or *tz*: This Sound some People also give to *Latin* Words when *t* comes before *i*, another Vowel following; as for *Piazza*, *Venetia*, they pronounce *Piatza*, *Venetzia*, &c.

We may add to the Letter *d*, or if you please to *n*, two other Letters form'd in the same Seat, that is in the Palate, viz. *l* and *r*. I chuse rather to join these Letters

Letters to *d* and *n*, than to the Letter *t*, by reason of the concussion of the *Larynx* or *Wind-pipe*, and the emission of the Breath to the Nostrils in their Pronunciation, of which the Letter *t*, and all that come from it, are utterly incapable. But if when you are about to pronounce *d* or *n*, you gently send out the Breath from one or both sides into the Mouth, and by the turnings of the Mouth to the open Lips, with a trembling of the Tongue, then the Letter *L* is form'd. And the Sound of this Letter, if I am not mistaken is the same in all Languages, as the *Hebrew Lamed*, and the *Greek Lambda*.

But the *Welsh* have another and stronger, tho' a kindred Sound to this, which they write with a *ll*, to distinguish it from that of the single *l*, by the Breath being much more forcibly press'd into the Mouth, whereby is form'd a very frothy Sound, as it were compounded or made up of it. But this Sound, as far as I know, no other Nation has, unless perhaps the *Spaniards*.

The Letter *r*, which is commonly call'd the Dog Letter, is also form'd in the Palate; that is, if when you are about to pronounce *d* or *n*, the extremity of the Tongue being turn'd inward by a strong and frequent Concussion, beats the Breath that is going out; from which struggle that harsh or rough Sound of the Letter *r* is form'd. And the Sound of this Letter is the same among all Nations: That is, as the *Hebrew Resh*, and the *Greek rho*. The *Welsh* frequently subjoin *b* to this Letter, and their *rb* answers to the *Greek rho Aspirated*. They say that the *Americans* bordering on *New-England*, or at least a great part of them, cannot pronounce either an *l* or *r*, but use *n* instead of it; So for *Lobster* they say *Nobster*.

If the Breath, being more strictly compress'd, breaks out more subtilly, when you are about to pronounce *k*, or hard *c*, it forms the *Greek chi*, the *Arabian Cha*, the *Hebrew Cheth* rightly pronounc'd; that is by a middle Sound between *c* and *b*. This Sound is very common both to the *Germans* and *Welsh*, who both express it by *ch*. But this Sound is quite neglected among

us,

us, for our *ch* has a very different Sound; as we shall show by and by.

But if the Breath go out in a grosser manner, and less compress'd, by reason of the more lax Position of the Tongue, and larger Passage for the Breath, the Latin *h* is form'd, the Hebrew and Arabian *He*, and the Greek *Aspirate Spirit*. And this Sound is common to most Nations. But the French, tho' they write *h*, yet they seldom pronounce it. The difference betwixt the Sound of the foregoing Letter, and this is, that the Breath in the former is expell'd with a greater Force, and by a narrower Passage, as it were through a Chink, and is therefore call'd the double Aspirate, this Sound is driven more freely, and as it were thro' a Hole or larger Passage. The Greeks, because its Sound is but small, call'd it an Aspiration, as it were no Letter, and they do not now adays set it down in the direct Line of the Letters, but place it over the Head of the Letter. Tho' formerly they plac'd 'em before the Vowels in a direct Line, but, if I am not mistaken, they set it after the Consonant *S*; And hence it is, that *H* stands among them for the mark of an Hundred; for what is now written, *Ἑξαῖον*, was formerly written *Ἑκαῖον*, *Hekaton*. But I can see no manner of reason why *h* should not be a Consonant in all other Languages, for it is by no means to be rejected from the number of Letters, because the Sound of it is not pronounc'd by the French, and some others; for that is common to many other Letters, especially of the Hebrew, and other Oriental or Eastern Tongues, where they are *quiescent* or silent. Neither is it less a Letter, because it does not prevent the Elision or cutting off of the foregoing Vowel, when another comes after it in the following Word: For formerly neither *m* nor *s*, did hinder this Elision or cutting off of the foregoing Vowel. But I own, it may be doubted whether the Latins who were such mighty Imitators of the Greeks allow'd it to be a Letter or not, especially since I see the Grammarians so earnestly speaking against it.

If the Breath being pretty straitly compress'd, goes out by a very small or subtile Chink, when you are pronouncing *v* or hard *g*; then that Sound is form'd which is express'd by *gh*. I perceive the *English* had this Sound formerly in the Words *Light*, *Night*, *Right*, *Daughter*, &c. but now adays they retain the Writing, yet they entirely neglect the Sound: But the *North* Country People, especially the *Scots*, do for the most part yet retain it, or do rather make use of the Sound *h* in its room. The *Irish* do truly express this Sound in their *gh*, as in *logh*, a Lake. It differs from the *German* *ch*, as *g* does from *c*, by a direction of the Breath in some respect to the Nostrils, which neither *c* nor *ch* admit of. But the *Germans* do for the most part write those Words with *ch*, which the *English* write with *gh*, for their *nacht*, *recht*, *liecht*, *sechten*, *tochter*, answer to our *night*, *right*, *light*, *fight*, *Daughter*, &c. The *Latins*, *Greeks*, *Hebrews*, *Arabians* had not this Sound, unless you may pronounce the *Hebrew* *Gimel*, with this Sound. The *Persians* give this Sound to their *Ghaf*, which is distinguish'd from the *Arabian* *Kef*, by having three Points over it.

But if the Breath go out pretty freely, and as it were through a broader Hole, the *English* *y* Consonant is form'd, the *German* *j* Consonant, the *Arabian* *Ye*, with which Sound many would have the *Hebrew* *jod* to be pronounc'd; that is, with a Sound near a-kin to slender *i*, very rapidly pronounc'd. Therefore the Diphthongs *ai*, *ei*, *oi*; or *ay*, *ey*, *oy*, are indifferently written by *i* and *y*: Especially among the *English* and *French*. But that Sound, which is reckon'd by some as a Subjunctive Vowel, is really a Consonant; for the Letter will be pronounc'd exactly after the same manner in *saying*, *praying*, &c. whether it be referred to the former Syllable, and called a Vowel, as in *saying*, *pray-ing*, or whether it be referr'd to the latter Syllable, and be counted a Consonant, as in *sa-ying*, *pra-ying*. For we perceive the same Affinity between *oo*, or fat *u* and *w*, that there is between slender *i* and *y*. Concerning which Sounds the Learned *GAT-A-KER* may be consulted in his foresaid Treatise. But

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Sometimes also *y* is put for *i*, where *i* is a Vowel, especially at the end of Words; in which Case not only the Ancient *English Saxons*, but likewise the *English* that succeeded them did for many Ages mark the Letter *y*, whenever it stood for a Vowel with a Point over the head of it, thus *ẏ*.

But that there is a great Affinity between this Letter *y* and *g*, and *gh*, is evident from those Words which we now writewith *gh*, as *light*, *might*, *thought*, &c. were formerly in the Old Manuscripts write with the Consonant *y*, with the same Character, as in *yer*, *yonder*, &c. For they had a threefold Figure, one *y* which we now express by *th*, as we have already observ'd; another which was us'd for the Vowel *i*, and differing from the former only by the Point over it; and a third *y* which was always put for *y* Consonant, and which is found in those Words which we now Spell with *gh*. But the Later Copiers or Transcribers of Books being ignorant of the Character that was then made use of, have by a very gross mistake Substituted the Character of the Letter *z* in its room, whence those Monstrous Words *Thouzt*, *Souzt*, &c. for *Thought*, *Sought*, &c. or rather for *Thouyt*, *Souyt*, and they were then us'd to be written with *y* Consonant, as we may see in the Impressions of *Chaucer*, and others of the Old Poets.

But the Learned *Wheeloc*, formerly Professor of the *Arabic* and *Saxon* Tongues in *Cambridge*, does more truly write this sort of Words with *h* in his Edition of *Venerable Bedes Ecclesiastical History* in *Saxon*, &c. where you meet with *cnih̄te*, *miht̄e*, *durh̄*, &c. for *Knight*, *might*, *through*, &c. To which we shall add, not a few Words which we write with *y*, were formerly by the *Saxons* (and are now most commonly by the *Germans*) written with *g*, for our Words *Slay*, *sayl*, *say*, *day*, *rain*; and a great many others, are written partly by the *Saxons*, and partly by the *Germans*, *Schlagen*, *segel*, *segen*, *sag*, *tag*, *regen*, &c. And on the contrary, many Words which are now written with *g*, were formerly written with

with y; as in *again, against, given, &c.* were written *ayen, nyenst, yeoven, &c.*

Thus I have given you an account of all the simple Sounds of the Letters, that I know of, I have treated of their formation, and have likewise divided them into their Families or Classes: All which Sounds you may here behold at one view.

As I have now given you an account of all the simple Sounds of the Letters, that I know of, I have treated of their formation, and have likewise divided them into their Families or Classes: All which Sounds you may here behold at one view.

As I have now given you an account of all the simple Sounds of the Letters, that I know of, I have treated of their formation, and have likewise divided them into their Families or Classes: All which Sounds you may here behold at one view.

A Synopsis

As I have now given you an account of all the simple Sounds of the Letters, that I know of, I have treated of their formation, and have likewise divided them into their Families or Classes: All which Sounds you may here behold at one view.

Gu
Pal
Lai

Consonants

Gu

Pal

Lai

Gu

Pal

Lai

Gu

Pal

Lai

A Synopsis of all the Letters.

With an opening

			Greater.	Middle	Less
Vowels.	Guttural or Throat	open	æ	e Feminine	ü obscure
			ō		ō
		Palatine or Palate	a slender	e Masculine	ee
	Labial or Lip		oo fat		û slender

Consonants	Labial or Lip	Mute - - -	P	F	F
		Half Mute -	B	V	W
		Half Vowel	M	a	Lowling
	Palatine or Palate	Mute - - -	T	S	TH
		Half Mute -	D	Z	DH
		Half Vowel -	N	a Sigh	
	Guttural or Throat	Mute - - -	C	CH	H
		Half Mute -	G	GH	Y
		Half Vowel	n	a Sigh	

more subtil,
more gross,

S E C T. IV.

Of the compounded Sounds.

TH E rest of the Sounds are really compounded ones, although some of them are commonly taken for simple ones.

The Diphthongs *ai, ei, oi, au, eu, ou, or ay, ey, oy, aw, ew, ow*, when they are rightly pronounc'd, are compounded or made up of the Prepositive or foregoing Vowels, and the Consonants *I* and *W*, which, yet are commonly taken for Subjunctive or following Vowels. For in *ai, au* or *ay, aw*, the slender *a* is set first, in *ei* or *ey*, the *e* Feminine is set first, in *eu* or *ew* the *e* Masculine, in *oi, ou* or *oy, ow*, the open *O* is sometimes set first, as in the English Words, *Boy, Toy, Soul, Bowl, a Cup* and sometimes the obscure *O* is set first, as in the English Words, *boil, toil, oil, bowl, owl, &c.* Although I do not deny but that some of these Words, are pronounc'd by some, by open *O*.

But whereas some will have it that the Consonants *I* and *W* do not at all differ from the Vowels *I* and *U* or as we write them *EE* or *OO*, very rapidly pronounced; it will be easily found to be a manifest Errour, by any Person, who shall nicely and carefully consider the Formation of the Words *Yee* and *Woo*, especially if he often repeat the same Formation; for he will find, that he cannot easily pass from the Sound of the Consonant, to that of the following Vowel, without a manifest Motion, and so a new Position of the Organs of Speech, which does not happen in the repeating of the Sounds *EE, OO*.

But I am not ignorant, that these which we commonly call *Diphthongs*, have Sounds different from their genuine Sound, in different Tongues, of which we shall not now treat; Yet these may all be found and discover'd among those Sounds which I have discours'd of, and so may be reduced to their proper Places.

The

The English long or gross *I*, is plainly a Sound compounded of the *E* Feminine and the *Y* Consonant. And has altogether the same Sound as the Greek *ει*.

The English *J* Consonant or soft *G*, or else *Dg*, is compounded of the Consonants *Dy*; For their *Jar*, *joy*, *gentle*, *lodging*, &c. sound *dyar*, *dyoy*, *dyentle*, *loyding*, &c. And with the same Sound is the Arabian *Gjim* pronounc'd, (which Letter altho' it comes from the Hebrew *Ghimel*, yet does not retain its Sound) as also the Italian *Gi*.

The French *J* Consonant or soft *G*, is compounded of the sounds *Zy*. For their *Je*, *Age*, &c. are *Zye*, *A-zye*, &c. The Persians write this Sound by their *Zye*, which is distinguish'd from the Arabian *Ze* by having three Points at the Top.

But the German *J* Consonant, is plainly a simple Sound, namely the same with the English *I*. As has been said before.

The English *Sh*, the French *Ch*, the German *Sch*, the Hebrew and Arabian *Schin*, have the Sound of *Sy*. For the French Word *Chamber*, the English *Shame*, the German *Scham*, sound *Syambre*, *Syame*, *Syann*. The Welsh expresse this Sound by *Si*, with a Note of Production over the following Vowel. *Sion* [John] is a Monosyllable, but *Sion* [Mount Sion] is a Word of two Syllables.

The English *Ch* or *Tch* sounds *Ty*: For *Orchard*, *Riches*, have the Sound of *Ort-yard*, *Rit-yes*, &c. With this Sound the Italians pronounce their *E* Vowel before the Vowels *E* and *I*. The Persians to expresse this Sound, beside the Arabick Alphabet assume their *Che*, which they distinguish from the Arabian *Gjim*, by three Points over the Head of it. If before the English Word *Jew*, you severally put *D*, *T*, *S*, *Z*, it will be made, *Dyew*, *Tyew*, *Syew*, *Zyew*, that is, the English Words *Jew*, *Chew*, *Shew*, and the French Word *Jeu*, *Play*. And if you put *S*, *Z*, before *Tanyer*, it will make the French *Changer*, that is *Syan-zyer*; but if you put *T*, *D*, before it, it will make the English *Changer*, that is, *Tyan-dyer*.

I am sensible that there are some who will have it that the Sound *s* is heard in *English che*, and *ge*, as if *Changer* were to be Sounded *tyandyer*; and I appeal to others, whether he who truly pronounces the *English Word Changer*, does not at the same time pronounce the Sounds *tyan-dyer*.

The *X* of the *Latins*, and the *ξ* of the *Grecians*, and the *X* of almost all other Nations are compounded of *cs*, *xs*. This Letter the *Hebrews* and other Oriental People have not, but write in its stead the simple Letters, of which this Letter is compounded, which the *Germans* likewise often do, for their *Ochs*, *Wachs*, *Sechs*, *Sechst*, &c. are the *English Ox*, *Wax*, *Six*, *Sixth*. The *Welsh* always express this Sound by *cs*.

The *Latin K* was Antiently us'd for *Ca*: For they wrote indifferently *Calendæ* and *Klenda*. But it now generally has amongst most Nations the same Sound as the *Greek κ*, *Kappa*, from whence it came, or the *Latin C*: And it would be altogether a superfluous Letter, if *C* always retain'd its genuine Sound. Wherefore the *Welsh* whose *c* has always the same Sound, have no *k*; as well as some other People.

Gataker does rightly affirm, that the *Q* of the *Latins* was formerly written for *cu*, or rather *cw*: But now adays, when *u* is subjoin'd to it, it has the same Sound as *C* or *K*, and is a superfluous Letter. The *Welsh* have not this Letter; but for *qu* always write *cw*, or *chw*. And the *Saxons* wrote *Cpen*, that is *Ewen*, for what we write *Queen*.

The *English wh* is altogether Sounded as *hw*. For the *English whit*, and the *French huit* have the same Sound, tho' they differ very much in Signification. The *Saxons* did also set the *h* before the *w*, but I can not tell how the *English* came to alter the placing of it: So for the *Saxon hwet*, *hwile*, the *English* say *what*, *which*, but the *Scotch quhat*, *quilk*.

And it is worth our observing, that the Consonants *y* and *w*, tho' it be not much minded, are more commonly subjoin'd to kindred Consonants, before kindred Vowels: For *y* is often subjoin'd to the *Guttural* Consonants *c*, *g*, when a *Palatine* Vowel follows.

For *can*, *get*, *begin*, are Sounded as if they were to be written *cyan*, *gyet*, *begyin* : For the Tongue can scarce pass from these *Guttural* Consonants to form the *Palatine* Vowels, but that it must pronounce *y*. But it is not so before the other Vowels ; as in *call*, *gall*, *go*, *gun*, *goose*, *come*, &c.

W is sometimes subjoin'd to the *Labial* or *Lip* Consonants *p* and *b*, especially before open *o*, as in *Pot*, *Boy*, *boyl*, &c. which are sounded as if they were to be written *pwot*, *bwoy*, *bwoile*, &c. but they are not always thus pronounc'd, nor by all Persons.

The *Latin* *æ* ; the *English* *ea*, *oa*, *ee*, *oo*, and sometimes *ei*, *ie*, *ou*, *au*, also *th*, *ph* ; (the like to which are to be found among other Nations) altho' they are written with two Characters or Letters, are notwithstanding, according to our present Pronunciation of them, but simple Sounds : As we have shewn in their Places.

And hitherto have I explain'd all the Sounds of the Letters, which do occur in any Nation, both simple and Compounded, as far as I thought sufficient : And I do believe that you can scarce find any Sounds which may not be reduc'd to the Classes of some of the Sounds that have been here treated of.

It is also observable, that there is some difference of Pronunciation among different Nations, which does not proceed so much from the distinct Power of the Letters, as from the Manner of the Pronunciation : For the *English* do as it were, thrust their Words forwards, towards the outward part of the Mouth, and speak more openly ; whence the Sounds become also more distinct. The *Germans* do rather draw back their Words towards the hinder part of the Mouth, and bottom of the Throat ; whence their Pronunciation is more strong. The *French* draw their Words more inward towards the Palate, and speak less openly ; whence their Pronunciation becomes less distinct, and

and is intermixt with a sort of confused Murmur. So the *Italians*, and especially the *Spaniards* speak more *slowly*; the *French* more *hastily*, and the *English* in a middle way betwixt both. There are several other differences of Pronounciation among other Nations, which any one may observe as occasion shall offer.

MVSEVM
BRITAN
NICVM

F I N I S.